Record of Christian Work

VOL. XXXIII. MARCH, 1914. NO. 3.

CALL TO THE THIRTY-THIRD GENERAL CONFERENCE OF CHRISTIAN WORKERS AT NORTHFIELD

MORE than a generation has passed since the first Conference convened at Northfield at the invitation of my father, D. L. Moody. The intervening years have brought many changes. The leaders in those early days have passed to their reward. Emphases and methods have varied with the personnel of the teachers.

But however conditions, emphases or teachers may change, Christian truth remains constant. The Northfield platform continues loyal to the truths for which it stood a generation ago. It is to unswerving allegiance to the evangelical doctrines of the Divinity of Christ, His Atonement on the Cross, and the Final Authority of Scripture in all matters of doctrine and conduct that Northfield, with all its interests, stands pledged.

In the fellowship of this common faith lies, we believe, the power of the Christian Church. In order to the strengthening of this bond we extend a hearty invitation to Christian people of all denominations to meet in the various gatherings to be held at Northfield this coming season, the dates of which are given below.

W. R. MOODY.

February 5, 1914,
East Northfield, Mass.

NORTHFIELD CONFERENCES AND SUMMER SCHOOLS FOR 1914

Student Conference	June 19-28
Young Women's Conference	July 1-8
Summer School for Women's Foreign Missionary Societies	July 10-17
Home Missionary Conference	July 18-24
Summer School for Sunday School Workers	July 18-25
Christian Workers' Conference	August 1-16

American Notes. An organization called "The Harmony Club of America" has been formed to forward the industrial, educational and evangelistic work which Bishop Brent has undertaken **among the million or more pagan Moros of the Philippine Islands.** The enterprise is supported by Christians in various churches, and has a directing staff of distinguished Americans which includes Bishop Fallowes, Admiral Dewey, Mrs. Henry Flagler, Maj. Gen. Wood, Mrs. W. Emlen Roosevelt, Rear Admiral Stockton and Mr. George Wharton Pepper. The social work will include the combating of malaria, hook worm and black fever, the teaching of trades, the reclamation of land, the erection of sanitary dwellings. The Moros are wards of the nation, and all who feel a patriotic responsibility for them are asked to coöperate in this undertaking.

Berea College ministered last year to 1429 students coming from 32 mountain counties of Kentucky and the mountain ends of 7 other states, and with scattering representatives from 25 other states and 8 foreign countries. The college has not only a large band of student volunteers for foreign service, but a band of "Mountain Volunteers," definitely preparing for religious work in Appalachian America. These last are already active in Sunday school work in the vicinity of Berea. Drummers and cattlemen who traverse the mountains report the activity of Berean students in all religious uplift work in the most remote counties. A thousand mountain mothers were represented by the one who said: "We don't know what you do to our young men in Berea, but they go there carrying revolvers and come back with Testaments."

Congressman Gillett, of Massachusetts, has introduced into Congress an Eighteenth Amendment drafted on the form of the Thirteenth which prohibited slavery. This is **aimed at polygamy,** the other "relic of barbarism." While nobody, not even the Mormons, will dare to oppose this amendment on principle, there is danger that the subterranean political and financial connections of the Utah hierarchy may be utilized to shelve it. It should, therefore, have the aggressive support of all opponents of polygamy.

Thirty-five Armenian families have emigrated **from Asia Minor to Salem, N. H.,** and are engaged in agriculture. They have organized there the Ararat Congregational Church and have built and dedicated a church costing between $3000 and $4000.

The accompanying bulletin board is the unique witness to an almost unique work. It is the easily deciphered notice to the heterogenous peoples of the East Side of preaching **in their own tongues of the wonderful works of God.** Mark the clock faces which tell the time of the meetings and the flags the language used. The Second Avenue Baptist Church, New York City, has open air services attended by from 1000 to 2500.

These are the largest in America. Its vacation school enrolled last summer 700 children. Street preaching in the parks and avenues forms also a part of its activities. There are 16 services each Sunday and about 50 meetings in the week—sewing schools, kindergarten, cooking schools, educational and gymnastic classes included. The Fruit and Flower Guild of the Church distributes clothing as well as flowers and fruit among the sick and needy, and is glad to receive the coöperation of the Christian public in these ministries.

The Southern Methodist churches have been active in establishing social settlements, to which the name of **Wesley Houses** is given. The first of these was opened twelve years ago in Nashville. There are now twenty-five in operation: twelve in cotton-spinning communities, nine among foreign-born people, and four in crowded sections among American populations. Wesley House property runs from $3000 to $50,000 in value in each instance. Similar work for the negroes is now to be undertaken. Two "Bethlehem Houses" for settlement work among the blacks of Southern cities have already been opened and more are to follow.

Japanese Presbyterians on the West Coast contributed last year $11,000 to Presbyterian Home Missions, or more than double the amount spent on Japanese work in America. Chinese Christians on the Slope contributed $2000 and California Koreans $600. The Rescue Home for Chinese girls in San Francisco has had during the year as many as seventy girls at a time in residence. The San Francisco Japanese Church has been in existence more than a quarter of a century and, as a memorial of this fact, Japanese of the city have founded a library for their countrymen, to bear the name of the superintendent of the Presbyterian mission. Twenty-one hundred volumes in English and Japanese form the nucleus of this collection. They are to be circulated among the Japanese in camps and country places where good reading is not easily procurable.

The **Canadian Episcopalian Church** is making distinct advances in missionary activity. Its gifts for missions have risen from $64,400 in 1902, to $225,510 in 1912. While in 1902 it had no official fields of its own, but played the part of auxiliary to the C. M. S., of England, to-day it is responsible for dioceses in Honan, China, and in Central Japan, together with the district of Kangra in India. Whereas in 1902 its staff consisted of twenty missionaries, the number to-day is thirty-nine, exclusive of the wives of missionaries. Among these are five qualified medical missionaries. The principle of apportionment is accepted in every diocese and parish of the Dominion.

American Episcopalian Sunday schools have, in the last three years, given $498,317 to missions.

The annual **Conference of Superintendents of Rescue Missions** convened in Grand Rapids, Mich., January 9 to 19, under the direction of Mr. Melvin Trotter. Thirty-five superintendents were present, besides many persons interested in mission work throughout the country. This gathering, which is of unusual power and interest, is unique in its character, and we know of no conference which has greater inspirational power than this assembly of men who are engaged in a work which is constantly attended by evidence of the miracle-working power of God.

Christian Life at Yale. The Record of the Yale Christian Association fills fifty pages with its account of the activities of Christian students in the University. There is a long list of students who volunteer as teachers in Bible schools, leaders in church clubs for boys, etc. Twenty-eight deputations have been sent to secondary schools to encourage a manly Christian life among boys preparing for college. To the work of Yale in China the Yale Foreign Missions Society contributed $1500. Two of the class of 1913 have volunteered to teach a one-year-term each in the Yale college department in China. The meetings at the Yale Hope Mission (for down and outs) in New Haven are led by students. This Mission provided 2769 lodgings during the year, besides meals and a large amount of cloth-

ing. Systematic collection of wearing apparel for the relief work at the Mission is made in the University dormitories during the Christmas and Easter vacations. At the Bethany Mission 135 children are given Scripture instruction weekly by Yale students. These are also treated to picnics in summer, Christmas trees in winter, and seats at football and baseball games during the appropriate season. Thirteen students teach at Lowell House, a settlement in the Italian quarter, thirty-five students work among boys in the Bancroft Foote Boys' Club, providing educational classes, athletic training, etc. In the United Workers' Boys' Club are 150 youngsters. These are given boy scout training and have the use of carpenter shop, printing shop, and library. Four students take them to a camp in summer. In the Oak Street Club fifty Jewish boys have similar friendly care. The Sheffield Scientific School carries on extensive social service in shops and other centers of New Haven.

"The Son of man came to seek and to save that which was lost."

Down in the sugar district of Brooklyn is the Williamsburg Rescue Mission. The leader, Mr. Carlton Park, works every day at his trade and on Sundays and evenings devotes his time to search for "the down and out." Mr. Park was, in earlier life, a Methodist, but falling to drink passed to the lowest stages of despair. Attempting to asphyxiate himself in a hotel, he was taken out by the hotel people who had noticed the odor of escaping gas. Three days after this he entered the Jerry McAuley Mission on Water Street and was converted.

Then he set to work in a rough section where assaults and holdups are of frequent occurrence and in a neighborhood of lodging houses where men with wrecked pasts find a miserable shelter. Between April 20, 1911 and March 1, 1913, nearly 1000 men have knelt in this Mission and asked God to take them back and clean up their lives. Help is needed to provide food and shelter for those starting in the Christian life. Also for clothing that they may be made presentable and may secure proper employment. Many of the men rescued here have been men of education. Thus one, who has just celebrated the first anniversary of his freedom from a drunken life, is a graduate from a Southern University, by profession a lawyer. Another, a salesman of exceptional ability, has reunited with his wife whom he had not seen for twelve years. A third, seventy years of age, had been a drunkard for forty-five years, but for a year and a half has been a free man. Another, found pacing up and down Twenty-third Street with signs on his back and his breast, was invited to the Mission and is now supporting the wife he had not lived with for six years.

Relief Work in the North.

Doctor Grenfell reports much that is encouraging concerning his enterprises in Labrador. His three coöperative stores are doing finely; the mill ditto; also the farm, especially in the dairy department. A hooked-mat industry in the homes is prospering. The indefatigable doctor makes the designs for these mats—polar bears on ice, reindeer in pine woods, foxes catching willow grouse, wild geese flying over spruce trees, etc., etc. The house looms are turning out "homespuns simply everlasting in their wear," and there is a ready market for all produced. The *Cluett,* one of the mission fleet, has gone to Maciio in Brazil in twenty-four days—nearly a record for the fish-carrying fleet. She also picks up patients on the Labrador coast for Doctor Grenfell's hospital, coming in with as many as sixty-four at a time and disembarking a long stream of stretchers and of people hobbling on sticks or leaning on each others' shoulders as they crawl up to the hospital. At the last visit four little children for the Orphanage were also brought in.

Grenfell counts over his volunteer helpers and breaks out with: "It seems like a perfect epidemic of 'lending a hand' as my mind roams from station to station." Doctor Wiltse, not satisfied with doctoring and teaching and holding services, has collected money and erected a building, where, with an assistant volunteer, he carries on a splendid new center of work. Mr. Cochran is at St. Barbe Island, Doctor Phelps at Pulley's Island, Mr. Brusted at Seal Island, Mr. Alexander at Indian's, Mr. Fallon back for the fourth time at Battle. Doctor Wakefield has a crew of students

from the *Ponuick* at Battle Harbor, Doctor Padden one from the *Yale* at Indian Harbor. A splendid crowd of students working under Mr. Booth, old center rush at Princeton, have unloaded the *Cluett* and carried the freight, including fifty tons of coal, to the buildings. Three formed a crew for Doctor Armstrong on his medical tour south and west on the *Floradel*.

The hospital has its hands full even with five nurses.

"We have an eye specialist from California, a dental surgeon from Harvard, a new house surgeon, as well as the returned Doctor Little. It is becoming a veritable Mecca for the Labrador sick."

New Americans on Hawaii. Over 12,000 Filipinos have emigrated to Hawaii. Some of them have received Christian instruction in their own land and are eager for religious services. In general, these Filipino emigrants are religiously impressionable. The Rev. Simon Ygloria, trained in the Ellinwood Bible Seminary in Manila, has been brought to Hawaii to minister to these Asiatic Americans, and working with him is Mr. Thomas Anderson, who cares for the Porto Ricans on the islands. Tuesday night services are held by Messrs. Anderson and Ygloria at the Immigration Station. These are attended by from 100 to 200 Filipinos. The Japanese Congregational Churches on Hawaii have now a membership of 1363. There is a distinctly friendly spirit between Japanese and Hawaiian Christians. Japanese pastors preach in English to Hawaiians; Hawaiian ministers have baptized Japanese converts; Hawaiian choirs have assisted at Japanese services. The problem of providing English-speaking ministers for the Japanese is, curiously enough, becoming urgent. Young people, we are informed, will not be long held by men who have not a good command of English, which, thanks to the public schools, is fast becoming the mother tongue of Japanese-Americans. Even now children of ten years or over prefer to be taught in English, understanding it better than Japanese. Of the total benevolences ($66,-034) of the Congregational Churches on Hawaii, $9850 was contributed last year for foreign mission work of the American Board!

Philippine Island Notes. Doctor Graham, of Bohol (Philippine Islands), records Romanist persecution. The efforts of Christians to build a chapel were frustrated—the corner posts being taken out of the ground and carried away at night. One of the preachers was chased by armed men and only escaped by slipping into a cave. The *carabaos* (cattle) of Protestants have suffered with their owners—their ears having been cut and their tails chopped off. This recalls the slicing of the udders of Protestant cows in another arch-Catholic island on the other side of the globe.

The American public school system in the Philippines is proving a tremendous factor in loosening the grip of Rome. There are now more than a half million young people in attendance. From these will come the leadership of the islands in the next generation. One of the valuable outgrowths of the American educational work has been the school garden. There are more than 3000 of these in connection with the public schools, and they have proved so popular with the children that 23,000 home gardens have been started, and are supervised by the school authorities. American children (including Afro-Americans) might well envy the industrial training which is given the Filipino wards. Girls are taught to weave cloth and with it to make their own garments. In hundreds of places boys wear to school the hats they have made with their own hands. Basket-making, cane-seating, pottery, turning and other industries are taught in the schools. The result has been a noticeable leveling up of village life in all that makes for order, thrift, industry and comfort.

The Aglipay (Reformed Catholic) movement grows slowly, if at all. It is proving political and rationalist rather than evangelical. A version of the Bible with the first chapter of Genesis rewritten to fit in with modern geology has been issued. Archbishop Aglipay goes without hesitation to Protestant functions.

Christian dormitories in connection with government high schools and colleges are proving a valuable means of reaching Filipino students. The Bible is read before breakfast, no profanity is allowed, cleanliness and order prevail. Though not re-

quired to go to church, a considerable percentage of the residents in the dormitories do so.

Five missionaries of the Christian and Missionary Alliance are working among the Mohammedan Moros. It is interesting to learn that one of these is William Abel, a remarkable converted Apache Indian.

A Presbyterian church has been built at Pagsanjan at a cost of $2250. Of this $1250 was contributed by an aged lady, a convert from Romanism.

The Coming Reformation. The Ninth International Old Catholic (i.e., Reformed Catholic) Congress was held in the ultramontane city of Cologne last September, the leading clergy, laymen and bishops of the Old Catholic churches of Germany, Austria, Switzerland, Holland and Poland attending. Among the notables were Bishop Kowalski and his two suffragans, Prochniewski and Golembiowski, the leaders of the 300,000 Mariavite secession from Rome; also Bishop Hodur, of Scranton, who represented the Polish National Church of America. Not only was the English Church represented, but the Russian. One might be allowed, perhaps, in the latter case to surmise a wish to weaken Polish Romanism by encouraging reformed Catholic movements in Poland. However, intercommunion between the Russian and Old Catholic churches is, according to the Russian state councilor, Lodygensky, on the point of realization.

The Rev. Mr. Kury, of Basel, declared the purpose of Old Catholicism to be the resurrection of the riches of the Catholic religion of our Lord, now covered with Romish *débris;* to convince men that Romanism and Catholicism are not identical; and that the way to Heaven does not necessarily go *via* Lutheranism and Calvinism. He urged closer relations between the Old Catholics of the West and the Eastern Churches of Asia Minor, Egypt and the Balkans.

Steps were taken looking to an eventual entrance of the Old Catholics into foreign mission work.

Reports from the European field indicate genuine advance. In Bavaria, the increase in church membership was, last year, over 2000, representing practically a corresponding secession from Rome. Among the German Catholic priests joining the movement in 1913 was Dr. Christian Alberti, a former Catholic professor in Liège. A mob of Romanists assailed him after his first sermon in the Frankfort Old Catholic Church, shouting: "Into the Main with him." He was finally rescued by the police.

For the Strengthening of Struggling Protestantism. The memory of Gustavus Adolphus is honored in Germany as much, perhaps, as in Sweden itself, for it was his timely help which saved German Protestantism from annihilation. We noticed recently in a Swedish newspaper the letter of a Swedish tourist. He had been visiting the chapel erected at Lützen by his countrymen in honor of their great king on the battlefield where he was killed. While the stranger was sitting in meditation, the church doors suddenly were flung open and in marched a regiment of German boy scouts headed by their own brass. A chorale led by the band made the vaulting ring and then followed a brief stirring address from the accompanying pastor.

The great German organization which takes its name from Gustavus Adolphus devotes its interest and income to the relief of struggling Protestant communities in Roman and Russian Catholic lands. During the last year it paid subsidies of nearly two million marks to 2392 churches. It supplements the salaries of pastors and teachers, coöperates in the erection of churches, the organization of schools, and the establishment of asylums of various types. It watches over German settlements in such far removed places as Eastern Siberia and Southern Brazil, in which latter country there is a German community of more than two hundred thousand persons. But its chief work outside of Germany lies in Austria. Italian, Belgian, Spanish and Tchechish churches are also recipients of its help. Its central offices are in Leipzig. Its annual meetings constitute one of the great festivals of German Lutheranism. Schools are closed, city authorities greet the delegates, local churches are thronged with an interested public. A collection was made last year for the Gustavus Adolphus

Verein among the school children of Germany. It netted the considerable sum of 31,915 *marks*.

Merejkowski on the Beilis Case. The acquittal of Beilis has not ended the ritual murder agitation in Russia. Masses, with much pomp and circumstance, are being said over the grave of Justschinski, the boy whom the Jews are charged with murdering. At the hole where his body was found the anti-Jewish agitator, Golubjew, delivered a fiery speech on "the need of active operations against the Jews, who drink up yearly 5,000,000 *liters* of Christian blood." The *Novoje Vremja* has opened a subscription for the erection of a chapel near "the martyr's" last resting place. Money is flowing in. The son of the late Minister Stolypin is among the subscribers.

The Russian press being gagged, the great Russian poet and novelist, Merejkowski, is obliged to print in the *Gazette de Frankfort* his comment on the Beilis case.

"To the masses of Russia," he says, "Andreas Justschinski, the innocent victim, represents all Christian Russia, the entire Christian world, tortured and crucified by the Jews, the tender mute lamb in the hands of his executioner. The torturer Beilis who, knife in hand, bleeds the child, is the cursed Jew, the eternal Jew, he who cried before Pilate: 'Crucify him. His blood be on us and on our children'—in a word the entire Jewish people.

"The Apostle Paul wished to be separated (margin) from Christ for his brethren, kinsmen according to the flesh. We, we wish to be separated from Christ out of hatred for our spiritual brethren, the Jews. Woe to us if our prayers are granted! It is not for nothing that the Jews have played a *rôle* in our revolution. It is probable that our future will be determined by the future of the Jews. The Jewish question and the question of our political enfranchisement will be resolved together. Until Russia shall have expiated her crime against the Jews she will obtain neither pardon nor liberty.

"A man has slain his brother and hidden the corpse in his cave. When he perceives that his victim is making the abode pestilential he begins to hate him. It seems to him that the body is not dead, that it moves ever. But it is not the corpse that stirs, but his conscience. Thus is it in Russia. The hatred of the Russians against the Jews is the hatred of murderer for victim; the fear which the Russians evince for the Jews is the fear of the assassin in the presence of the body he has slain.

"'And the LORD said unto Cain, Where is . . . . thy brother?'"

Brief Notes from Abroad. The Established Church of Scotland is, through its Committee on Social Work under the presidency of the Master of Polwarth, undertaking important **relief work in Scottish cities.** It has established in Glasgow eight model lodging houses, clean, providing wholesome food, and distinctly Christian in character. At Stirling a colony of market-gardeners has been organized. Forty colonists are here in training. When they have finished the course they settle either in Scotland or in Canada. Further than this there are five homes for lads working in stores and factories: four are in the city; the fifth in the country gives general agricultural training. For shop-women a hotel has been opened in Glasgow furnishing board and lodging at seven shillings a week. A labor bureau which provides home work for women is also in operation. This employs a deaconess to take care of all women whom the courts are ready to entrust to her. Outside of Glasgow there is also an Industrial Home for discharged women prisoners and in the city two houses of refuge.

Ritualists in the English Church have too often in the past shown themselves to be Rome's *kindergärtners*. It is, therefore, worth noticing that in Ireland—Rome's stronghold *par excellence*—the **Irish Church Mission** (Episcopalian) and its affiliated Church Colportage Mission, not only circulated more New Testaments and Scripture portions in English among Roman Catholics than all other colportage agencies in Ireland put together, but that these workers also visit the Irish-speaking districts and circulate the Word of God in the Irish tongue.

The London *Times* points out that there is a **gradual concentration of Protestant population in the North of Ireland** and of Roman Catholic in the South and West. The five counties of Antrim, Down, Armagh, Derry and Tyrone had in

1861—512,000 Catholics and 778,000 Protestants.
1911—394,000 Catholics and 790,000 Protestants.

In Belfast the Catholic percentage of the population has fallen from 33 in 1861 to 24 in 1911. But while the Protestant population in Ireland outside of Ulster was in 1861, 513,000, in 1911 it had sunk to 353,000. The four counties of Down, Antrim, Derry and Armagh—the most Protestant part of Ulster—contain nearly a million souls, only a quarter of whom are Romanists. The 3,300,000 persons in the rest of Ireland—more persons than in Denmark—might well constitute an Irish nation without the Protestants of the North, if it were not that Protestant industry, wealth and intelligence form the most desirable asset, if not the *sine qua non,* for an even moderately successful Irish state. Irish Catholics can govern (badly) rich communities like New York and Boston. The problem of governing an impoverished and unintelligent people would seem to be more difficult.

Professor Yahuda has been called from Berlin to the **newly established chair in Jewish history** and philology in the University of Madrid. That such a chair should have been established is itself a remarkable fact, in view of the history of Spanish Judaism. The Spanish government, according to Professor Yahuda, seeks to make known in this way the immense culture work of Spanish Jews before the expulsion, and the continuation of that work in the lands into which they were driven. Doctor Yahuda says that the government is also showing a friendly interest in the Morocco Jews, forlorn descendants of the proud, cultivated Spanish Jews of the exile.

Paris has now its healing "Mother Antoine," as the *Ville-Lumière* of New England its "Mother Eddy." She is the wife of the healer Antoine (who appeared a year or more ago at Jemeppe in Belgium, but has since died), and is the inheritor of his healing gifts. The dedication of the First Mother Church has taken place with appropriate solemnity. Many hundreds of Antoinists in their ceremonial dress—cassocks and broad-brimmed hats—surrounded "the Mother" during the opening ceremony. The women were clad in black and wore veils.

M. Paul Adam illustrates **the drift in France** from scepticism to an immorality without shame, by an article in *La Depêche* entitled, *Une morale neuve.* This "new morality" resembles very closely the old paganism of decadent Rome. It wishes the conventions of family life destroyed and with them the family itself. The mother "should suppress the legal father" and, becoming independent, "should defy the opinion of the street, and raise her children (naturally at the expense of the state) without reference to their father or fathers. The new ethic has nothing to do with marital fidelity. It suppresses all that, disembarrassing society of such old junk," and so on. This is seriously propounded by a *littérateur* of fame in a newspaper of prominence.

An interesting banquet was held recently in Paris at the restaurant of the *Sociétés Savantes.* The participants were forty-eight former French Catholic priests, now escaped from Rome, happily married, and in some cases the fathers of children. The chief speaker of the evening was M. Paul Hyacinthe Loyson, himself son of a former priest.

In the chief cities of Holland there are **midnight missions** led by Christian men who work at night in the streets, speaking to young men, distributing literature on vice, vice diseases, and the sufferings of women. This form of effort has proved very successful in raising the level of public opinion on the subject and in repressing prostitution.

Among the missionaries despatched recently to the Sudan by the German Sudan Pioneer Mission was the **Princess Maria Agnes von Hohenlohe Ingelfingen.**

Dr. von Bezzel calls attention in the *Constructive Review* to the striking fact that **the year 1808** which gave birth to David Friedrich Strauss, the most dangerous enemy of the Gospel of Christ in the world of modern scholarship, was also the birth year of Wichern, the founder of German Inner Missions, with their great network of charitable relief institutions, and of William Löhe, the father of social service in German Lutheranism. Equally significant is the

fact that the year after Strauss' "Life of Jesus" was published, Theodore Fliedner, of Kaiserwerth, started the order of deaconesses which has grown to be one of the very greatest ornaments of modern Christianity. "He was the right man at the right time to silence, with well-doing, the ignorance of foolish men."

The **Huguenot Refugee Churches of Stockholm, Copenhagen, Hamburg, Fredericia** (Denmark), still employing the French language, together with twenty others of Huguenot origin, have organized a synod in the North of Europe. At the initial communion service three languages—French, German and Danish—were used. The archives of these old "churches of the Desert" are full of interesting details from the era of persecution—in letters exchanged between Huguenots of France, Switzerland, Holland, England and Scandinavia.

Dr. Cenek Dusek, whose birthday was lately celebrated by all Bohemian Protestants, was educated in Edinburgh, as many other Bohemian ministers, and bears in his person and work the stamp of Scotch Presbyterianism. He is superintendent of the Reformed Church in Bohemia, and has trained a large part of the pastors in the Bohemian ministry, both at home and in America. To his skillful guidance is largely due the home missionary forward movement which has planted a church, or preaching station, in every large city of Bohemia.

The first **anniversary of the taking of Salonica** was celebrated by a solemn service in the Church of St. Demetrius—a building dating from the sixth century and from the Turkish conquest to the present, a Mohammedan mosque. On the other hand, a special issue of stamps has been published by the Turks to commemorate the recovery of Adrianople. This consists of three stamps on which, significantly, is printed a picture of the Sultan Selim Mosque.

Baron Edmund Rothschild has purchased a **large tract of land in Palestine for archeological investigation.** He is planning to build on it a Jewish museum, and expects, in the surrounding region, to find much from the time of the kings of Israel.

THE MISSION FIELD.

The **centenary celebration at Ahmednagar of the founding of the American Marathi Mission** constitutes a milestone in the life of the Christian Church of Western India. It was particularly Indian in character, in fact a sort of Christian *yatra,* or pilgrimage. As with Hindu pilgrimages the meetings were held at the season of full moon in order to make night travel easy for those coming on foot. The pilgrims—many also from the stations and villages of other missions—journeyed in crowds. A group of villagers from the Nizam's dominions, too poor to buy railway tickets, tramped 150 miles, carrying banners and singing hymns.

"On three occasions," says the *Times* of India, "these people were arrested by officials of the Nizam's government and each time they were released and allowed to proceed because of the intercession of some prominent Mohammedans who had come to know Christians at Ahmednagar or elsewhere. These pilgrims presented the most troublesome official with an Urdu New Testament after he had finally decided to let them proceed. He accepted the gift with pleasure. The people of many of the villages on their way had never so much as heard that there was a Christian religion. When they asked the Christian pilgrims to what shrine they were going to worship at and were told, they often showed considerable interest, and in one lonely mountain village the high caste people gave these out-caste converts hospitality. This group arrived five days after starting, footsore, weary and enthusiastic."

The celebration itself was marked with many unique features. There was a sort of miracle play—a dramatization in true Hindu style of the story of the Good Samaritan. This was given by a group of young teachers. The Girls' High School of the Mission exhibited the output of its sewing, lace and silk industries. Mission doctors, standing in the midst of the medical exhibit, lectured on

simple medical relief and practical hygiene. Industrial missions were represented by weavers of fine carpets and of country cloth, or by makers of bentwood furniture, all hard at work at their crafts. A huge map showed where the one thousand graduates of the Training School for Boys are now at work as teachers, preachers, officials, etc. The exhibit of clay fruit by this school was so temptingly realistic that many unsophisticated villagers asked for a taste of it.

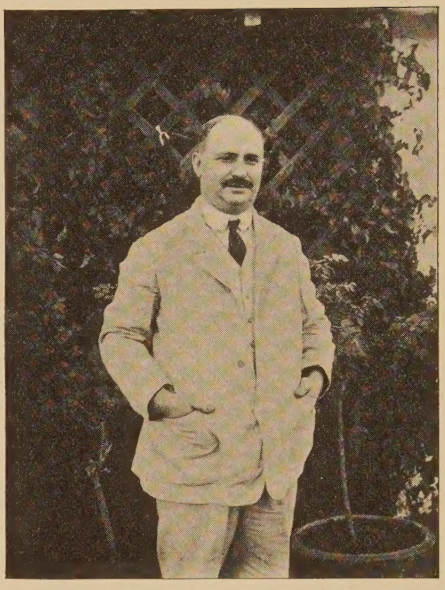
When the great day of the feast came —the day for the centenary offering— the vast company, divided according to church and district and with appropriate banners, marched singing the hymns of their native hymn writer, the Rev. Mr. Tilak, drumming and swaying in characteristic Hindu rhythm, to the church. Hundreds of servants, teachers, preachers and other Christians had dedicated a whole month's wages to the fund, in addition to their regular gifts to the church. Pupils had worked in play hours and docked their scanty food to contribute. When the money was finally counted it was found to sum up to about 14,000 *rupees*. With this came the pledge of the native Christians to begin with the new century entirely to support their own churches.

The following is from a letter received recently from **Rev. Fred I. Paton, of the New Hebrides:**

"At our Synod meetings this year we had representatives from the three mission bodies in the New Hebrides. . . . . the Presbyterians, Melanesian (Church of England) and Disciples of Christ. One of these last is Rev. A. Theo. Waters, who saw the flag on my little motor boat, *Northfield,* and told me he was a Northfield student. It was very pleasant to have a talk about Mount Hermon and Northfield. The little motor boat has now gone over 1000 miles under motor, and besides that I sail whenever I can to save expense.

"To me, as to many others, Northfield —summer and winter—is one of the most beautiful and hallowed spots I ever saw or will see; the peace of God seemed to brood over it. It was a life inspiration to be there."

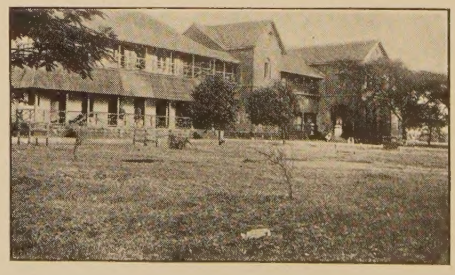
The American Presbyterian Mission Hospital at Miraj (India) was started by Doctor Wanless, twenty-four years ago



W. J. WANLESS, M. D.

in the bathroom of his bungalow. Last year two American doctors, with the superintendent of nurses and a staff of native assistants working at Miraj and the chain of connected dispensaries, treated about 50,000 patients. Such is the flow of sick to this place that one ward is described as having "patients on the beds, patients on the floor in the spaces between, patients in the aisles, while at night the spaces under the beds are often occupied by the friends who attend them."

The hospital work is now entirely self-supporting, only the salary of the missionary physicians and superintendent of nurses being paid by the Presbyterian Mission Board. The Maharajah



AMERICAN PRESBYTERIAN HOSPITAL AT MIRAJ, INDIA.

of Kolhapur has presented, during the year past, six acres of land for extension of the hospital's plant. Further he has purchased land in the neighborhood and is erecting buildings for the accommodation of people from his own state who attend the hospital. Christian services are held regularly every morning and afternoon in the dispensary and at noon in the wards of the hospital.

The institution has won the confidence of the natives to an extraordinary degree. They come from great distances and trust Doctor Wanless implicitly. A well-to-do Parsee patient was asked by a visitor: "Why do you prefer to come all the way from north of Bombay down here into the Southern Marathi country, instead of availing yourself of your own famous Parsee doctors and hospitals nearer at hand?" He replied: "Because I know that Doctor Wanless prays before he performs an operation, ... and because he tells us the exact truth."

"The Northfield of Burma." So Mr. Chaney characterizes the 1913 assembly for Bible study at Maymo among the mountains of Farther India. A representative gathering it was, both of races and of Christian denominations—coming from Bahmo on the borders of China and from Moulmein in the far South. There were 115 Burmans, 113 Karens, 2 Shans, together with 35 missionaries and 13 other Europeans, in the delegation. Bible classes in English, in Burman, and in Karen, were well attended, and note-books and pencils were everywhere in evidence. Doctor Thomas spoke on "Why the Bible was written." Mr. McCurdy urged in stirring words the claim of the Christian ministry. Mr. Saunders, of Calcutta, the author of a valuable book on Buddhist ideals, gave two strong addresses on the subject. Miss Strout, of the W. C. T. U. spoke strong and necessary words on the widespread use of tobacco and *koon,* which has invaded even the Christian community. Mr. Ah Sou produced Mr. Mott's address on personal purity, and in special women's meetings Miss Raney discussed the care of children, personal morals and like practical themes.

The Burman railway gave special rates and Colonel Hume, of the regimental cantonment, loaned tents, despatching soldiers to set them up and to take them down. "Round Top meetings" at sunrise were held on the Crags—a high, bald hill overlooking the country round about, and, as at Northfield, baseball, football, and other sports had their appropriate place and time. There were also excursions to the marvelous Gokteik Gorge with its bridge 830 feet above the water. The assembly balanced its books on the right side, and the promoters are planning for a greatly enlarged delegation in the coming summer. "Burma for Christ" was flung across the front of the church in which the meetings were held, on a large red banner.

Such gatherings cannot fail to stimulate effort for the Christian conquest of the land.

The Change of Front in China. 1. T. K. Shu, an official of the Chusan Islands off the coast of China, ordered posted the following proclamation on the advent of an American missionary, Mr. Hylbert. On landing Mr. Hylbert was invited to a feast at the house of a mandarin where he met all the mandarins of the islands, including the chief official.

"Mr. Hylbert, an American missionary, together with all the Christians in Dae San, wishes to hold special Christian services in Tong So Koh during the month of May. Christianity teaches men about Jesus Christ and leads all men to worship the only true God. This new doctrine has done much to help the Chinese people to a better life and greater liberty. China is a republic now. She owes much of her powers and freedom to Christian teaching. Therefore, Christianity should be gladly heard, greatly honored, and highly protected. This is the great fishing season. Men are numerous. They come from all parts. Among them may be some foolish persons who do not observe our customs. There may even be some who would be impolite enough to try to disturb these meetings. If there should be any such they will be arrested and severely punished. You, the local officers and gentry, are earnestly requested to attend these meetings in order to report any misconduct."

2. Thirteen American Baptists have gone to Asia to take part in the centen-

ary of the founding of American Baptist missions by Doctor Judson. On their way they stopped at Hankow, China, and after a visit to a mission hospital asked permission from the authorities to ascend Tortoise Hill, a fortified point with a fine view of the three cities, Hankow, Hanyang and Wuchang. Doctor Goodchild, a member of the party, tells in *Missions* the result of this application. The Vice President of the Republic, Li Yuan Hung, lives in Hankow. Hearing about the visitors he issued the necessary permit and directed General Li Lieh Chun to receive them honorably. General Li was thirty miles distant, but sent his *aide* who met the American party at the barracks entrance, greeting them each personally. They were then marched two by two, between rows of saluting soldiers, the military band playing all the while, to a capacious room, tastefully decorated and provided with two long tables. There the visitors were, as guests of the Vice President of the Republic, served a luncheon of fourteen courses. The dishes were Western in character and (delicate compliment, indeed!) apple pie was not forgotten.

Missions to Lepers. Leper missions themselves constitute object teaching of the finest type. With that of the Union Mission, however, also goes along a certain amount of direct propaganda. In some places lepers are teachers in Bible classes; in others the untainted children engage in Christian work.

"The untainted boys," writes a missionary in Burma, "as well as the girls in the schools are good stuff. We have been having a three weeks' magic lantern mission in the streets of Mandalay, and they have all been helping nobly. One has preached, another has worked the magic lantern, and all have aided in the singing and tract distribution."

And from South India comes the report:

"All the untainted boys who are big enough, go out every Sunday and hold little Sunday schools in the highways and byways, on the doorsteps and in the shadows of the temples."

New work was started last year at Vizianagram and Nizamabad in India and relief subsidies have been given for the first time in Persia, Central Africa and in British and Dutch Guiana. At Purulia (India) Mr. Wagner has bought rice fields in which the lepers labor. They greatly enjoy the work and provide themselves in this way with the rice they consume. A visitor at this asylum emphasizes the Christlike love and courage required to minister to these ulcer-covered bodies. "Is it possible that such filthy creatures as we may enter the Kingdom of Heaven?" asked a Chinese leper at a Gospel meeting in Wuchow. These Wuchow lepers live a hard life. They fish in the river and beg from passing boats. Now and then they pick up a corpse which has floated downstream and receive thirty-five cents for the service. The soldiers drive them from the streets when they try to beg.

Doctor Wilson writes of the leper work in Korea:

"Donors to this work can never regret having helped the lepers if they only recall what a Home like this means to these. It is a place where they are received with a welcome from the first, and this is about the greatest shock they get, for it is so unusual. They have a nice room, clean clothes, plenty of food and bedding, books to read, work to do if they are able, the best known treatment for their disease, warm baths twice a week, and finally a Christian burial. The ordinary leper's life is like this: cast out of his home when leprosy is discovered, sleeping with the beggars or in the open under the stars, drifting from market place to market place, often having to walk ten or fifteen miles to do so. With every step there is much bleeding from raw feet, which wear and do not rebuild as other feet. Cuffed and driven with a scold for every *cash* they receive, they finally die hungry by the roadside, having never heard of Christ.

"Our hospital is full and we can take in no more, yet they come daily—four or five. Last week a man came in the rain who had walked 100 miles begging his way. It is very difficult to impress on such that we mean what we say. They usually hang about the dispensary for ten days begging to be taken in. This is the saddest feature in our work."

Brief Mission Notes. The American Board's income in the past three years has amounted to more than a million each year ($3,109,498). Its endowment

fund for higher educational work has reached $1,122,048—a total of $2,000,000 being aimed at. The conditional gift fund, from which donors receive interest during life, has been built up from $776,576 to $898,708. This fund is becoming so popular with constituents that rarely a week passes without a gift being sent in to it. Towards a fund of $250,000 for providing medical care of invalided missionaries and their families $85,000 has already been contributed.

Dr. St. Clair Tisdale has prepared a biographical sketch of the **life of the late Mr. William Borden,** entitled, "A Cruse of Most Precious Ointment." This is to be translated into Arabic and Chinese for circulation among the Mohammedans of Kansu and elsewhere, to whom Mr. Borden dedicated his life.

Mr. Hawker of the Aana district school, Samoa, has **adapted Pitman's Shorthand System to the Samoan language,** and various of the lads have taken up the study with avidity. How pleased would not have R. L. Stevenson been to see his Samoan neighbors' boys pegging away at shorthand!

The medical mission of Doctor Conwell and wife in the City of Mexico treated in 1912 no less than 6000 poor men, women and children. The cost of this modest *consultario* is but $1500 yearly for salaries, rents, helpers and medicines. Three hundred new families were brought into touch with the Gospel, and half of the thirty-two new members uniting with the Baptist Church of the city in the year came to the truth in the medical mission. This, if expanded into a mission hospital, would have a wonderful field of work. It could easily be made self-supporting if the initial plant were provided. This form of mission helps break down opposition where nothing else succeeds, and would be a sure means of winning men to Christ in this distracted and blood-stained land.

The American Bible Society reports a sale of 6996 Bible portions **in the French Islands of Martinique and Guadaloupe.** The minor French Islands of St. Martin, St. Bartholomew, Denrade and Marie Galante have also been visited by colporteurs. Splendid work has been done in San Domingo by colporteurs of the American Bible Society.

Mr. Fung, **a Chinese Christian barrister from British Guiana,** is lecturing to the Chinese at Singapore on the need of lifting the whole Chinese race to higher religious and social levels. He reports that practically all of the 2500 Chinese in British Guiana are Christians.

The North African Mission has a **carpet industry at Cherchell in Algiers** which provides employment for women and girls. Its output of rugs is some £500 yearly. The factory is paid for. There have been conversions among the Moslem women employed.

It is interesting to learn that the foundation stone of the headquarters extension building of the Church Missionary Society in Salisbury Square, London, was laid by the Kabaka or boy-king of Uganda. Uganda has been **the great mission triumph of the C. M. S.**—a nation won from heathendom through its instrumentality.

The **International College at Smyrna,** thanks to the generosity of Mrs. John S. Kennedy, of New York, is building an entire new plant just outside of the city. Seventeen new buildings are now either occupied or approaching readiness for occupancy. The College belongs to the American Board.

The **only hospital for the insane in Syria** (and, indeed, solely for the insane, in the Turkish Empire) is that of the Friends' Foreign Missionary Society, opened at Brummana, near Beirut, in 1900. This has treated over 1000 patients in the last twelve years, of whom 290 have recovered and 241 have been dismissed improved. In spite of the fact that many patients are extremely poor, the income in 1912 from those paying was more than $10,000. Money is needed for extension of the work.

Miss Ruth Robinson, the principal of the Isabella Thoburn College, Lucknow, is responsible for the statement that **in scores of Arya Samaj schools** all over North India, the boys and girls are being definitely prepared to oppose Chris-

tianity. The Arya Samaj are reformed Hindu groups which have excited much sentimentalism in certain circles in America. They have been thought of as approximating Christianity and as being possible allies. But the event has shown them to be as little friendly to Christ's cause as the reform Jews and Unitarians with whom they consort, from time to time, at congresses.

The immense **value of medical missions** appears from the following. A medical missionary in Bengal, some time ago, found on enquiry that while a dozen catechists, working from seven centers, preached the Gospel in 401 villages within the year, the hospital and dispensary in the same year attracted patients from 517 villages. Very often when the medical missionary is on a tour the people who come to his tent for medicine, and there hear the Gospel, are more numerous than those he and his preachers would reach by spending the whole day in visiting the villages. The selling of Scriptures is usually carried on in connection with medical work, and in some places more books are sold in hospital and dispensary than by all other means combined.

The **mass movements in India** are taking on portentous proportions. The Rev. Mr. Bradley describes in the *Indian Witness* those developments only which have come in the Methodist mission's sphere of influence. At Vikarabad 4770 were baptized in 1912, and 3000 more are on the waiting list. They beg for baptism. "We want to be full Christians before we die. We are surrounded by cholera. Come and teach us before we die." In the Ballia circuit, near Benares, there are, according to the estimate of Doctor Denning, 900,000 Chamars, most of whom could be brought into the Church in the near future. A thousand of them have been baptized in seven months, and five times as many could have been baptized if the force for training them had been adequate. Eight thousand Kabir Pathans in the same district are accessible. The Chamars of the Delhi district, 350,000 in number, could in five years, according to Mr. Wilson, be brought into the Church. The Chaudris of the sweeper community in this district have agreed, as lay agents without salary, to evangelize their whole community in that region, and to prepare them for baptism, if the mission will provide pastoral care afterwards.

The sixth yearly meeting of the **Sudan United Mission,** held in Cape Town, South Africa, reported a satisfactory financial situation. The income was almost £1000 greater than last year and there is no debt. The mission which is interdenominational is represented by eleven workers in the field.

It is encouraging to learn the **extent to which the natives of British South Africa have accepted Christianity.** The total negroid population of the Bantu race amounts to 4,019,006. Of these 1,053,706 are Christian: in the Cape Province 472,304, in Natal 140,965, in the Transvaal 282,420, and in the Orange Free State 158,017.

The **financial summary of the United Presbyterian Mission in Egypt** gives us the following encouraging statistics. It will be seen that for every dollar sent by America, Egypt gave $1.49.

Gifts in churches, Sunday schools, etc.	$ 57,586
Income of schools	113,992
Income of book department ..	16,364
Medical department fees	31,574
	$219,516

Appropriated by the General Assembly for use in Egypt, $147,766.

One of the striking incidents at the First Pan-Evangelical Bulgarian Congress held in Sophia in November last, was **an address by a gypsy delegate** representing a band of some twenty gypsy families in a village near Lom, who have become evangelical Christians. This address indicated an exceptional knowledge of the Scriptures and a remarkable Christlike spirit.

During the first ten years of **Baptist mission work in Burma** 18 persons in all were baptized. During the second decade 574 were added to the Church. To-day the total membership of the nearly 900 churches in connection with

the Foreign Mission Society of American Baptists' work in Burma is about 70,000. In the 600 mission schools 25,000 pupils are being taught.

Dr. McKean of the Presbyterian Mission in Siam illustrates the manifold variety of mission activities in an account of his **hand to hand fight with a smallpox epidemic.** A hundred Christian men were sent out in different directions, performing about 10,000 vaccinations. But besides this the mission laboratory supplied vaccine to other stations, so that the whole number of vaccinations to its credit amounted to not less than 50,000. Over a hundred calves were used in the production of vaccine.

Professor Monroe, of Columbia University Teachers College, who has been visiting China, reports that in one province alone the Chinese Commissioner of Education expressed his **willingness to employ a thousand Christian Chinese as teachers** if only he could find them.

The Synod of Formosa, organized in 1913, announced that whereas 50 years ago there was not a single worshiper of God in Formosa there are now some 30,000, and 300 Christian workers evangelizing the island.

The Province of Shan-si was the one in which a large group of missionaries connected with the American Board Mission were massacred by the Boxers in 1900. Its provincial government has now **asked the American Board Mission to take entire charge of its public school system** in a large section of the province. The government offers to furnish the schoolhouses, equip the same, and to make an annual grant of 4000 *taels,* if the Board will supervise the work. Full religious liberty is to be allowed and the Bible and the Christian religion can be taught. The Board, however, will be obliged to decline this superb offer since it would require two new missionary families for the proper supervision of the schools. This would entail additional expense for salaries, outfit and traveling, as well as the construction of two new houses, an outlay possibly of $10,000 the first year.

Shortly after the Chinese government issued its call to Christians to pray for the welfare of China a **protest meeting was held in Tientsin by Buddhists, Taoists and Mohammedans** to protest against being left out. They felt, apparently, that they ought to receive as much recognition in the high places of heathenism as at a Parliament of Religions in a Christian land. The quarterly magazine of the Scottish Bible Society tells the story of the protest gathering. It was proposed that a great prayer meeting of their own should be held. After a discussion as to whom their prayers could be addressed, some Christians, who happened to be at the meeting, suggested that they might have their prayer meeting then and there. The proposal was accepted and the Christians present offered up fervent prayer for China's welfare, "but when the members of the other religions ventured upon extempore prayer their efforts are said to have been sadly lacking in coherency and unction."

St. Luke's Hospital, Tokyo, an Episcopal Mission Hospital, is having remarkable successes. Last year it earned in fees 112,000 *yen* ($56,000). A high Japanese official offering it 50,000 *yen* for extension, Doctor Teusler, the director, reminded him that it was a Christian institution. "It is because it is a Christian institution that we are going to give the money," came the reply. The largest private medical college in Tokyo has asked permission to affiliate with St. Luke's.

The (Baptist) **Women's Bible Training School in the Philippines** was organized in 1908. In 1911 twenty splendid little Filipino women were graduated and passed immediately into the work. They have gone out, two by two, where men would not be permitted to go. They carry with them Bibles and Christian literature which they sell in their house-to-house visiting. They nurse the sick, clean homes and prepare food. Some conduct kindergartens and their kindergarten stories are Bible stories. They organize Sunday schools and evening Bible classes and even at times preach in chapels and market places.

MUSCULAR CHRISTIANITY IN KASHMIR.

I.

Mr. Howard Arnold Walter, who is engaged in student work in Lahore, has been spending some months in Srinagar, the capital of Kashmir, and has there naturally fallen in with Mr. Tyndale Biscoe, the most important man in that land of roses and ravishing, snow-topped vistas. He has enticed him into "reminiscing" of his student days and of the beginnings of his religious life. These recollections, as so much in present-day religious activity, run back to the first meetings which Mr. Moody held in Cambridge University in the early eighties of the last century.

Mr. Biscoe graphically described the great hall packed with boisterous students and the astonishment he felt when two men in sack coats stepped out onto the platform.

"We had supposed that it was to be a religious service, yet there were no surplices or other appurtenances that we were wont to associate with public worship. When Mr. Sankey had finished singing, 'Nothing But Leaves' there was a burst of uproarious applause which Mr. Moody reproved as incongruous in a religious gathering. Mr. Moody's prayer provoked calls of *'encore.'*"

The rest is well known, how books and chairs were thrown about the place and the uproar became so great that proctors had to be finally summoned to clear the house.

"Was that the end?" asked Mr. Arnold.

"No," replied Mr. Biscoe, "that was the beginning. About a hundred of us remained. Mr. Moody spoke to us and at the close several stood up for prayers, the first time I had ever seen that done. From that little center the spirit of revival spread until in three weeks' time the colleges were alive with it. Most of the ringleaders in the riotous proceedings of the first meeting were soundly converted and are to-day glorifying God by their lives the world around. One of my own friends, a wealthy fellow whose time and money had been largely spent in horse racing, has since made a name for himself as a missionary in Africa."

Other interesting reminiscences of those days of great beginnings followed. One day, early in the movement, Studd asked Mr. Biscoe to come to his room for a little meeting.

"As soon as we were all gathered Studd said: 'Now let us unite in prayer.' I had never heard of such a thing as a crowd of students praying in one of the men's rooms. I supposed that sort of thing was only done in church. Studd started off with a prayer made up out of his head, which surprised me still more. That meeting was full of surprises. A few days later Studd asked me if I would lend my room for a meeting at which Stanley Smith would talk on China. Stanley Smith was in the rowing business as I was, and I was glad to oblige. At Studd's request I had the room full of my friends, asked to hear an address on China. We had no idea what sort of an address it would be. Imagine my surprise when Studd said: 'Let us kneel in prayer.' I thought half the men would bolt at once for the door, but instead they all flopped down and later we listened to a red-hot missionary address."

Biscoe served his apprenticeship in Whitechapel in a mission where General Booth had labored many years previously. Now it happened that precisely at that time Dr. Wilfred Grenfell was engaged in medical work among Whitechapel hooligans, and the future apostles of the widely separated Labrador and Kashmir soon became fast friends. Mr. Biscoe's keen eyes glowed as he talked in rapid-fire fashion of his friend.

"Grenfell was every inch a man, one of the bravest men I ever knew. He had constantly to preach with his fists as well as with his tongue to the tough gang among whom he worked. Nothing could daunt him. In Victoria Park in those days there were some atheist orators who used to hold forth to applauding crowds of shallow-minded. Grenfell and another medical student listened for a while and then concluded to answer them. They preached Christ so powerfully and convincingly as completely to win over the crowd. Indeed, their audience became so enraged with the atheists that only Grenfell's intervention prevented their getting a ducking at the hands of their former admirers. It was at this time that Grenfell started seaside summer camps for London city waifs."

We doubt if the old seventeenth century characterization—"God's Englishmen"—ever had a finer exemplification than in these men: Grenfell, the two Studds, Stanley Smith with his associates of "the Cambridge Band" and Tyndale Biscoe. Mr. Biscoe's mission has been the transplanting

NOON EXERCISE PERIOD AT THE MISSION HIGH SCHOOL, SRINAGAR.

(The Maharajah has forbidden all this exercise, which is degrading to a Brahman; but through the influence of the British Resident, who is friendly to the work, it is possible to continue it.)

of what is best in English Christian education to the youth living in far Northern India under the mighty shoulders of the Himalayas. The curse of France has been clerical education. To realize this it is but necessary to dip into French anti-clerical literature: the writings of Marcel Prévost or Octave Mirbeau, for example. After a page or two one feels like soaking in a bath. On the other hand, one of England's chief blessings has been the cult of Christian manliness fostered in her great public schools. These schools doubtless have their faults. They are archaic, little afflicted with learning, and—worse than all—class or caste schools. But they have left an imprint on English character which can be marked the world over.

Mr. Biscoe's school in Srinagar is a sort of Rugby of Asia. He is writing "The Manliness of Christ" into a whole generation of schoolboys, and that is a far greater feat than the writing of the original book, if not of any book. When he arrived in Srinagar in 1890, he found it a city "full of dirty, effeminate, groveling, lying people." He started in to build an ideal in their midst, to which, if not they themselves, at least the succeeding generation might approximate. Slowly but surely has it arisen with the shapely, monumental lines of the best Anglo-Saxon Christianity.

Biscoe describes the cowardice and selfishness of the old days. When the ground is covered with a fresh and deep snowfall the Kashmiris are wont to walk through it, Indian fashion, in single file. If a man met a woman or child he kept the path and the weaker moved into the snow. This law held good whether the woman was carrying a load or a baby. But if a man met a pariah dog or cow, the man went into the snow. The dog was honored because the Kashmiri's legs are bare and a dog has teeth; the cow was honored because it is the holy animal, so much so that anyone who kills a cow is sent to prison for life. The women were given all the heavy household work. They had to pound the rice with the heavy wooden pestles while the men sat smoking their *hookahs.* It was the women who climbed down the slippery river steps with waterpots, and toiled up again over the ice-covered broken stone steps with their heavy loads, the men standing by without a thought of helping them.

This monopolizing of the snow path by the strong was plainly an evil to be remedied. No better pioneering material could be found for a new departure into the regions of chivalry and justice than the boys on the school benches before him. The method adopted had a flavor of "Rough Rider" religion. The boys were ordered to watch carefully as they walked the streets and to make way for every woman or child, old man or coolie with a load, to stand in the snow and give them the path. If they saw any man push a weaker person into the snow, they were to drop their shoulder as they came abreast of him, and let him have it in the ribs, with the natural result. This was kept up as long as the snow lasted and since then there has been little need to continue. At first it was very difficult to persuade the women to keep the path; they could not realize the meaning of the new custom. It also led to scrimmages in which the boys at times came off second best. But righteous suffering is good for everybody, and not the least for schoolboys.

The reform of the snow path was the beginning of a highly developed programme of social utility, the realization of which has gone alongside of the book training. It has made the school a standard to the whole city, and has been perhaps the most important course which the boys themselves have gone through. They have learned to level up to all emergencies. A dispensary was recently building for the Zenana mission. The coolies had become

dissatisfied and left. Four hundred boys, therefore, volunteered to take their places and continued to perform the service, off and on, during the whole year, without compensation. They would stand in a line a quarter of a mile long and pass stones from the lake side up to the dispensary site, as buckets are passed at a fire. In this way a continual stream of stones reached the building place until the supply was replenished. Most of these volunteers were Brahman boys who are supposed never to do manual work. Yet they carried on this labor in the midst of much jeering and were even known to take a jeerer now and then by the scruff of his neck and compel him to do volunteer service also.

(To be Continued.)

NORTHFIELD SILHOUETTES.

I.

It seldom happens that a child cannot remember some kindred. It may not be a near relative, but there is usually someone with whom he can claim relationship. Estrada, however, was a rare exception. He was a Peruvian lad, and he had no memory of father or mother, or anyone belonging to him. His earliest associations were those of a sailor boy before the mast. The school of the high seas is a rough one, and in a schooner engaged in South American trade, educational privileges are meager, to say the least. It is not surprising, therefore, that when Estrada grew to the age of young manhood he could neither read nor write. Nor is it to be wondered at that his life of hardship was marked by occasional indulgence in carousals with his companions.

Returning on one occasion from such an escapade the captain of the ship called him aside and had a talk with him, the purport of which was that if he gave free rein to his appetite he would never attain any real success in life. In his rough way the captain urged the boy to "make something of himself." He further supplemented this warning and advice by offering to give him lessons in reading and elementary subjects each day if he, in turn, would promise to reform.

This was the beginning of a new life for Estrada. From that day forward the evils of his past were resolutely set aside, and he applied himself to his studies. The captain recognized in the uncouth Peruvian sailor possibilities of self-advancement, while the boy himself responded readily to what, he said in after years, was his first experience of anyone's taking a kindly interest in him.

Estrada finally reached port in San Francisco, and there, having heard of Mount Hermon School, took ship for New York. At Mount Hermon, by study and association with other students, his mind rapidly developed, and from the first the teachers recognized a scholar of unusual ability. The progress he made was remarkable, and it seemed that this boy, whose early life had been so destitute of advantages, was to become a man of great powers.

An illness, however, trivial at first, developed into tuberculosis. The course of the disease was characterized by exceptional rapidity. He sank rapidly, and when it was evident that his life span was only a matter of days, or, at most, a fortnight, he sent for Mr. Cutler, the Principal of Mount Hermon School, and asked if he might be taken into the fellowship of the School Church upon confession of his faith in Christ. A meeting of the church officers was held and the young man was accepted into the fellowship of the communion and partook of the Sacrament.

A touching tribute to Mount Hermon was a small bequest to the School, the remainder of the sum which had been set aside for the completion of his education.

THE ESSENCE OF RELIGION.

Rev. Cornelius Woelfkin, D. D.

REV. CORNELIUS WOELFKIN, D. D.

"I know, ... and am persuaded." 2 Tim. i. 12.

Religion, Religion! What is religion? It is a very common word in language. We use it daily, and anyone can tell what religion is. But when we are asked to define it, the task is not so easy. Sometimes our best answer lies in the direction of a concrete example. We say of an individual: "He is a religious man." But how does that answer the question? Such a statement usually reflects the idea or estimate which we hold with reference to religion. And what that notion or conviction really is may depend entirely upon the accent we place upon the statement. We may denominate a man religious, with an emphasis implying his real worth of character and integrity of conduct. Or we may say it with such irony as would suggest his being an unworthy pretender. One man's accent indicates that, to him, religion is the highest and holiest thing in life. Another man will so slur the word as to imply that religion is a sham and hypocrisy. What, then, is religion, and is it really worth while?

Religion is a life, and life is never easy to define. The moment we attempt to explain what life is we fall to describing certain activities and manifestations of life. But life itself is a sort of elusive mystery. Religion is the citadel in the human consciousness. Our consciousness has various sides. At first we become conscious of physical surroundings. The familiar faces give us a consciousness of security, while strange faces fill us with embarrassment and fear. Then we become conscious of the sensations of pleasure and pain both in our physical and mental constitutions. Consciousness expands as we discover our larger relationships to all nature, and we fit ourselves for life by learning the art of adjusting ourselves to the environment about us. Religion is a sense of our unity with the highest and eternal things. It is a consciousness of oneness with God. As the word implies, it is a binding of the soul to God. It is that conviction which enables a man to rise superior to the negatives of material universe, and surmount the mysteries of time and space, in realizing a oneness with the eternal God and Father of our spirits.

"Religion is the soul's ultimatum." It is the last, interior, deepest and ultimate conviction of the spirit—a something that cannot be touched, and is safe in the keeping of God and our own faith. All those outward things which we sometimes name religion are but its wardrobe, in which it goes abroad in the world. Religion wears these garments out just as we lay aside worn-out dress. Religion does not commit itself to one style of garment. The same is true with regard to all the outward expressions of religion. No creed or form will answer for all the centuries. No system of theology will abide the constantly enlarging horizons of knowledge. Every generation will announce its own creed; and theology must adjust and readjust itself with the growing centuries.

This necessity for change should not surprise us. All the works of God are assuming new forms. The heavens and earth are in process of change. There is no monotonous repetition. Jehovah's eternal word is: "Behold, I make all things new." If then religion is the genius of Divine life in human expression, it is no wonder that it is constantly baptized into newness.

Religion is not some faint guess at abstract and spiritual realities. It is not some venturesome speculation as to what may lie behind the veils of matter and time. It is not some hazardous hope concerning destiny of personality in the to-morrow after death. Religion is not some timid, doubtful, hypothetical, servile spirit waiting outside the veil, hoping for some vagrant authentications to assure it of eternal verities. Religion goes through the veils, resolving things in a positive experience with the highest realities, by communing with God. Religion is a conviction—conviction of things and relations that are eternal. It is a persuasion which becomes sovereign in personality, subdues all things in life's experience and lays them under tribute of service. Religion is an assurance that overcomes the world. It is the victory of the soul that stands unafraid amid the difficulties of the universe. Therefore, religion is dogmatic, authoritative, irrevocable and challengingly defiant. This is what we mean by "the soul's ultimatum."

Religion is born of difficulty and strife. It does not fall upon the spirit like the dew of heaven, nor does it rise in the soul like a cloudless dawn of a morning in June. The gentle rain and the silent light issue from religion; but its cradle is rocked in stress and storm. Therefore, it can stand before the menace of the years and the awesome mystery of nature. We discover that "the days of our years are threescore years and ten"—"a tale that is told" in comedy and tragedy, until we bring it to a close with a sigh. During these brief years we look wonderingly upon the universe. We measure the vast distances of space and compute the aeons of time. Nature challenges the mind to spell out its change and decay. We calculate the birth and death of starry worlds. And while we stand upon the thresholds of the incomprehensible the awful negatives come smashing into the brain, tear the meshes of reason asunder, and paralyze the mind with awe.

We come into the affectionate associations of life. The heartstrings become woven together until no man is complete in himself. Every man is rounded out by proxies who become life of his life. Suddenly there comes the crashing mystery of death, breaking all the strings of the harp of joy in the soul, and leaving us stripped and alone. Every day we face the bewildering and distressing obscurities of life—pain and sorrow, sin and shame, doubt and death—and yet religion is never conquered by these. Its faith challenges all antagonisms and stands erect amid the gloom. Its hope moves steadily on through a mocking silence that echoes its bitter cry, and is not beaten down though the scaffolding of unanswered prayer falls all about it. Its love beats off the freezing blasts of doubt, and amid the very disintegrating forces of death it sings: "Though I walk through the valley of the shadow of death, I will fear no evil." The very shadow of all mystery is cast by the light in which religion abides. Through the dark it fights its way with a courage like that which possessed that modern Stoic, Henley, who writes:

"In the fell clutch of circumstance
I have not winced or cried aloud:
Under the bludgeonings of chance
My head is bloody, but unbowed.

"Beyond this vale of wrath and tears
Looms but the horror of the shade:
And yet the menace of the years
Finds, and shall find, me unafraid."

But religion is more than stoicism. It is triumphant. It knows the shout of victory: "In all these things we are more than conquerors." The very fact that the soul can know the pressure of awful negatives, feel the sense of lostness amid inexplicable surroundings, and utter its cry for guidance, proves its superiority. And religion is that conquest which transcends all these, and then comes back to live among them with unabashed confidence.

Religion dwells with Him Who said: "I AM THAT I AM," and catching the same note of assurance, the man with religion says: "I KNOW whom I have believed,

and am PERSUADED." Man does not make his religion; he discovers it, and it makes him.

This conviction in religion is the base line of human unity. All men live in a common world, and are afflicted by like experiences, and burdened by the same perplexities. The pressure comes upon us in different places. The whole man is involved in the conflict, but the storm center varies. With some men the battle line is drawn in the emotions; with others it is in the reason. Some feel the stress in passions, and others in mind. To some the mists arise through superstition, and to others the negations beat down in forms of science. But whatever overcomes, that is religion. Many of our fellow men we cannot understand, because every man is an enigma and so becomes a law unto himself. But wherever men arise and discover the spiritual strength which enables them to overcome, we may greet them as brothers in the faith. Men have written creeds to which we cannot subscribe. They have prescribed forms which we cannot practice. But are they therefore irreligious? It is a sign of prejudice which demands that all men speak the same shibboleth and conform to imposed custom. When we are tempted to demand such conformity of men it is well to remember our Master's rebuke of religious intolerance. Upon an occasion one of His disciples came to Him and said—with orthodox loyalty—"Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us." Did our Lord commend him? His answer was a withering rebuke: "Forbid him not: for he that is not against us, is for us." Victory is always the justification of faith. To overcome is to be one with the Highest, and hence, the brother of all who are conquerors through faith.

Religion is the highest self-assertion of the soul. Great men have influenced our religious thinking and action through the course of history. Their greatness was a self-realization, which impressed itself upon the history of the world. Some were creed makers. They thought their experiences out and sought to give expression, saying: "I believe." Others cared little about articles of faith, but centered activities in works of reform. It is well-nigh impossible for us to appreciate the heroic services of men separated from us by centuries. It is scarcely in the power of a vicarious imagination to arouse the feelings in our minds which must have possessed Athanasius when he stood against the world. We may read the dramatic situation of Luther before the diet of Worms, but we cannot know the passion that mastered him in that triumphant hour. We may not be able to accept the deterministic philosophy of Calvin's system, nor endorse the sermons of Jonathan Edwards. We may find ourselves remote from the thought and action of any religious heroes of the past. But he is out of tune with the infinite who cannot rise in reverence before the memory of such men and reverently pray:

> "O God, to us may grace be given
> To follow in their train."

Their forms we have outgrown; but their spirit abides forevermore.

It is time to ask whether this conception of religion is harmonious with Christian ideals. Does not Christianity emphasize meekness, lowliness, humility, and kindred virtues? The fruits of the Christian spirit are scarcely suited to the camp of war. Christianity is not militant, attacking the world with sword and torch. Has not Christianity a genius for suffering rather than aggression? The two greatest symbols of the Christian spirit are seen in the Lord girded with a towel and washing His disciples' feet, and the Saviour on His Cross: "who, when he was reviled, reviled not again," and Who, suffering the pains of death, threatened not. Christianity has all the marks of submission and meekness. But these are the fruits of conquest and victory. All true virtue must have its background. The humility of Jesus were a fiction, were it not that in the beginning He was "with God"—"in the form of God." The splendid poise of His unbroken peace grew out of a consciousness expressed in His words: "I have overcome the world." No one can know the dignity of that Martyr Who staggers under His cross, unless he has heard Him say: "I have power to lay down my life, and I have power to take it again." No man has entered into the meaning of the Cross who has not seen behind the battlement of

clouds "twelve legions of angels," only waiting the beckoning hand to rush to the defense of their Lord.

The fruits of the Spirit are not grown in servile fear, but in the triumph of faith. Christianity does not run away from the world's travail of sin. It is not a hospital for the wretched derelicts of society to be nursed in feebleness. It is not an almshouse for moral bankrupts to escape the responsibilities of life. It has its infirmary where bruised souls may recover for warfare. It has its bourse where sinners may be capitalized for a new commencement of life. The Bible does not paint a Christian as a poor, ragged, lame, decrepit leper sneakingly crawling away from the strain of life and slipping through the darkness into the refuge of heaven. In the last grouping of the followers of our Lord, we hear them described: "These are they which come out of the great tribulation, and . . . . [overcame]." The Christian does not avoid the battle. He sees and knows sin as sin, pain as pain, and death as death. But his religion enables him to shout: "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

True religion will not tolerate any idols. An idol is something which is allowed to stand as a substitute for a real, vital consciousness of God. It is not necessarily of wood or stone. A primitive man, feeling his way into the mystery of nature, may set forth his conception in some image. He attempts to incarnate his idea. It is idealization. Idolatry is rather an indolent stagnation, short of the attainable, or a return to a lower idealization. An orthodox creed may be substituted for a living faith. An accepted theology may satisfy the mind, without a vital experience. A religious form may be practiced, without genuine faith. Baptism and the Lord's Supper may be observed as apologies for moral defects. Even the Cross of our Lord, if it be offered as a bribe for sinful living, and used as an indulgence for sin, is an idol. If our Lord were to come in body to our modern temples, He might find little in the vestibules to scourge out; but His denunciation might be directed against many things at the altar, the baptistry and the pulpit. It was an act of faith on the part of Moses to erect the brazen serpent in the wilderness, while it was a means of life. It was equally brave of Nehemiah to destroy that same serpent because it had outworn its usefulness. True religion will only defend what is useful. Many religious forms are temporary conveniences. Age and use may make them sacred. But the truly religious man is an adventurer into eternity and leaves many things behind. Our sectarianism is a defense of things behind. The principles that gave denominations birth, were timely expressions of religious faith and experience. A defense of these forms is petty skirmishing, not real victory. Only the vital is real to religion. The rest is idolatry.

Religion is the soul's high conviction and experience with God. It does not live in constant compromise with doubt. It does not parley the questions of eternity with the problems of the day. It is the prophet of eternity.

We have many portraits of religion in the Holy Scriptures. There is a man walking through a rocky defile, with unknown dangers threatening on every side; yet he sings: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." That is religion. Another is cramped in on every side with suffering and trial, one whom sorrow has marked for its own; yet he confidently exclaims: "Though now, for a season, I am in manifold temptation, yet will I greatly rejoice, knowing that the trial of my faith is more precious than gold that perisheth, and shall be found to the praise and glory and honor of Jesus Christ, whom having not seen I love." That is religion. Yonder is another who has the courage to look all change and decay in the face, and he sings: "Though the earth do change, and though the mountains be moved into the heart of the seas; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, yet will we not fear. God is our refuge and strength, a very present help in trouble." That is religion. Yet another feels the encroachments of disintegration setting in and knows that his body staggers on the verge of the grave. But triumphantly he writes: "Though our

outward man perish, yet the inward man is renewed day by day. . . . . Though our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." That is religion. In short, it is that inmost conviction which on the negative side can say: "Though he slay me, yet will I trust him"; and coming out on the positive side, can confidently affirm: "I *know* whom I have believed, and am *persuaded* that he is able to keep that which I have committed unto him against that day."

THE GOSPEL IN GREECE, AND KALOPOTHAKES ITS MODERN APOSTLE.

Rev. Thomas Verner Moore, D. D.

SPARTA—MOUNT TAYGETUS IN THE BACKGROUND.

V.

The difficulties against which Doctor Kalopothakes had to contend, the trials he had to endure and the sacrifices he made to reach these results, would have crushed a man of less Spartan endurance and Apostolic zeal. But he met them not only with courage and devotion, but also with rare wisdom and tact. Over some he so far triumphed as to make the way for the future permanently easier for the evangelical cause. Others will long remain for the little Church to combat.

The hardest thing to meet has been the ignorance and prejudice of the mass of the people. There is, he says, a "prevailing idea that for a Greek to differ openly from the Greek Orthodox Church in his belief and practice, amounts to renouncing his allegiance to his country and becoming a renegade in all senses of the word. This conviction has made the position of those who had the courage of their convictions

no easy one, and not infrequently life and property have been endangered by attacks." This prejudice, he tells us, "still very widespread even among the better classes, has been and still is the greatest obstacle to be overcome."

This notion owes its origin to the bigoted opposition of the Greek Church. It was early created by her higher officials and has been dexterously, and was for many years effectively, used by them to check the advance of Protestantism. It was first directed with success against the missionaries of the American Board. In the beginning these men were cordially received by the Greeks as co-workers for the good of the new nation. But this idea, propagated by the Greek clergy, gradually produced in the popular mind—doubtless especially susceptible to such an influence just after the achievement of independence—a strong revulsion against Protestantism in all forms. Under its influence even the Greek Constitution was altered, so that the former unrestricted teaching of the New Testament in the schools was limited to the teaching of those parts which composed the Sacred Lessons of the Orthodox Church. The American Board, feeling that under such conditions further effort was useless, abandoned its work in Greece. No doubt these conditions had later on their influence also upon the withdrawal of the Southern Presbyterian Church in the year 1886.

This prejudice made Doctor Kalopothakes and his work a bitter offense to the very people whom he desired to reach. And the persecution and violence which they did not venture to indulge against foreigners, were poured out liberally upon him and his associates, unprotected by their own Government in their attempts to introduce evangelical religion.

"In the early years of our work," he writes, "we were subjected to every variety of persecution. Our names were a by-word and reproach, in the daily press we were loaded with every term of abuse and opprobrium; when we walked the streets, we were hooted and followed, and even our dwellings were not always safe from violence. Many has been the time when our services were disturbed or broken up by roughs or fanatics, and nearly all our places of worship have been the object of mob attack."

The fact that such attacks, as he says, have occurred notably in the case of those churches situated in Greek, rather than in Mohammedan, territory, seems significant of the real influence back of them.

But these manifestations did not intimidate him; and the prejudice has now been measurably overcome. While the Greek Orthodox Church, of course, still does what it can under the forms of law to hinder the work, abuse by the press has ceased, and mob violence disappeared.

These results are most largely due to the life and character of Doctor Kalopothakes. His courage without bitterness, in the face of so much enmity, his manifest sincerity and unselfish devotion, his patience, tact and kindliness, his breadth of sympathy, charity and public spirit, disarmed his enemies and won respect and esteem, even from those who opposed his religious views. Without abating in the least his labors for the cause of evangelical religion, he found time for many forms of usefulness which brought him into co-operation with people outside evangelical circles. He showed a keen interest in questions of public welfare. He helped in organizing and conducting societies for the prevention of cruelty to animals and for work among the newsboys of Athens. He visited prisons wherever he went and ministered to their inmates. He was prominent in relief and school work among the Greek refugees from Crete during the insurrection there in 1867. He took part in scholarly investigations and discussions. Thus the people learned by experience that Protestant Greeks are no less loyal and patriotic than their fellow citizens of the Orthodox faith.

To these obstacles from without, must be added various difficulties from within. These remind us of the troubles which beset Paul in his Greek missions. Now, as then, it may be said of the Greek churches, "not many wise men after the flesh, not many mighty, not many noble, are called." Still it is out of their "deep poverty" that they give. Now, too, as then, contentions and divisions arise. Plymouthism has made its divisive inroads upon the little churches to-day, just as "false brethren" "crept in unawares" in Paul's time, and with their proselytizing led some astray.

Of late years immigration is constantly depleting the already feeble churches. And now the Balkan War has in some cases almost emptied them of male members. "Practically all the men," we are told, "of the Piraeus congregation were called off to serve in the army or navy."

Of embarrassments from within, the most constant and serious has always arisen from the feebleness of the native church and its paucity of resources. It cannot supply either the men or the money which the work requires.

In meeting this pressing and delicate problem Doctor Kalopothakes again showed his wisdom and devotion. He sought a native ministry. In that effort he himself helped to educate more than fifty young men. He ordained eleven to the ministry, as preachers and evangelists among their countrymen at home and abroad. Some of these he trained in part.

In financial matters he was obliged at first to rely almost entirely on foreign aid. In this way the British and Foreign Bible Society and the Religious Tract Society of London, from the beginning; the Synod of Virginia, until the outbreak of the Civil War; the American and Foreign Christian Union, from 1866 to 1873; the Southern Presbyterian Church, from 1873 to 1886; and the Bible Lands Mission Aid Society, at various times, rendered most valuable assistance.

But as time went on, it was seen that the best interests of the work demanded the surrender of aid which involved official dependence upon any foreign body. On the one hand, these were fiduciary agencies and could not ordinarily supply funds in whose expenditure they exercised no control. On the other hand, the state of mind in Greece, above described, made official connection with any foreign agency more of a hindrance ofttimes to reaching the people, than its financial aid was a help, and even the acceptance of foreign money was made a ground of reproach. Moreover, Doctor Kalopothakes rightly felt that the only permanent hope for the future lay in forming an independent, self-sustaining, self-governing native Evangelical Church, which could not be expected so long as the Greeks leaned on others and did not learn the lesson of dependence on themselves.

Accordingly, in spite of the great need of money, these sources of help were given up one by one and the burden thrown more upon native support. In 1886, when the Evangelical Greek Synod was formed, the last official connection with outside agencies ceased. It was the judgment of both parties that henceforth the work of evangelizing Greece should devolve upon the native Church, and the Southern Presbyterian Church withdrew. In the year 1904 Doctor Kalopothakes even surrendered the agency of the Bible Society, that he might be free from the charge of receiving foreign money for himself. The only outside aid, therefore, which he has had for many years has come from individual friends of the work in other lands.

In spite of slender resources, however, his skillful management has enabled the little Church to acquire property estimated to be worth $46,000, at an expenditure of about one quarter of that sum. A good example of his sagacity in this respect was the purchase of the present site of the Evangelical Church in Athens, now greatly enhanced in value, at a time when it was obtainable at a moderate price.

Meanwhile Doctor Kalopothakes steadily sought to develop in the native Church the grace of giving, both for the support of their own work and for the cause of missions abroad. In a report published in May, 1911, shortly before his death, he rejoices that the gifts of the little Athenian church to foreign missions during the last year had been nearly double what they were the previous year, and that this church had also begun to recognize its duty to care for its aged poor.

To carry out this course, Doctor Kalopothakes himself shrank from no personal sacrifice. It cost him more than any one else. He devoted himself and all that he had to the cause of the Gospel in Greece. He used his property as freely for it as for his own family. He gave his children to it. He dedicated his home to it. He enlisted his friends in it. He gave all his own time and strength to it. He frequently mortgaged his own house to pay the salaries of the missionaries. When they or their families were stricken with illness in remote places, his home in Athens received and cared for them. And when the Church

at Athens was left pastorless, in 1910, by the removal of its minister to the United States, this man, then in his eighty-sixth year and burdened with age, again assumed the additional load of regular preaching and pastoral care.

It was my privilege to worship with the Church in Athens the last Sunday on which Doctor Kalopothakes ministered to it, June 25, 1910. By a striking coincidence he chose as his text: "He said, It is finished: and he bowed his head, and gave up his spirit" (John xix. 30). It was the last sermon he ever preached. He spoke on the great doctrine of the Atonement. We sang in modern Greek a translation of Watts' noble hymn: "When I survey the wondrous Cross." That evening after tea we sat with him and his daughter on the terrace of his house talking of his work in days gone by and watching the sun go down behind the Acropolis, and glow upon Mt. Hymettus. He said: "I shall not live through this year. I should not be surprised if I did not live through this week." That night he was taken suddenly ill. The following Thursday he passed away.

The sense of loss in his death seemed to be felt in the whole city. I saw an old cabman, who had heard the report of his death and had come in from the street to inquire of its truth, break down and weep like a woman as he left the house. I saw the shadow also gather on the face of a Greek gentleman of culture, prominent in scholarly circles in Athens, and a public official, as he learned that Doctor Kalopothakes was gone, and I heard his words of genuine sorrow and appreciation.

It was my privilege, as the only available evangelical minister, to conduct the funeral services in the little church the day following his death. I saw in the company assembled at his bier all classes of people. Representatives of the British and American governments were there; members of the Greek Orthodox Church, and even a priest or two; soldiers, young men, merchants, laborers and women. It was hard to realize that this man had once been the object of popular hatred. I saw, as he was laid in the tomb, tears running down men's faces. Among the mass of flowers spread round his coffin were some from people who had been hostile to him and long misunderstood him. Letters came from various societies, and from prominent men all over Greece. The mayor of Athens wrote; also the mayor of his native village, Areopolis, who reported that "on the news of his death all the church bells were tolled, and the inhabitants for miles around flocked to his paternal house where the metrical death-dirges were sung in his honor all through the day."

The following Sunday in the little Athenian Church, which Doctor Kalopothakes had organized more than half a century before, there was a profound sense, not only of irreparable personal loss, but also apparently of dismay, as the people turned leaderless to the future. Sadder still to me was the air of vague distress which comes from a loneliness only half conscious of its real isolation, a dim yearning for support from the sympathy and fellowship of other Christian bodies, which it had never known, and never felt the need of as now, turning eagerly and pathetically even to the poor consolation to be got from the presence of two casual strangers, unable to speak their tongue, though sharers in their deepest convictions and their present sorrow. What appeared in Athens that day was felt too in every one of the other evangelical churches, as the news became known throughout Greece.

It is indeed a critical period upon which the Evangelical Church in Greece has now entered. Very real, and very important are the results that have been accomplished during the lifetime of this one man, however small they may appear in comparison with older Protestent church work. Six congregations have been organized, namely, at Athens, the Piræus and Volo in Greece, at Janina in Epirus and at Salonica and Serres in Macedonia. The last two have withdrawn (temporarily, it is believed) from the Synod under influences referred to above. Besides these, which compose the Greek Evangelical Synod, other churches were formed by the labors of Doctor Kalopothakes in Turkish territory, which subsequently passed under the care of foreign missionaries. The total number of communicants in 1912 was about 115, with three times that number of adherents. They contribute about $1400 per year, Athens and Janina being self-support-

ing. There are now four ordained ministers and two evangelists. The evangelical communities have won recognized standing for themselves *as churches,* from the government of Greece, their property being exempted from taxation, just as is that of the National Church. Thus religious toleration for Protestantism now rests on a legal basis in Greece. A Christian evangelical literature has been created in modern Greek, and widely disseminated. The Greek Evangelical Synod has been received into the Evangelical Alliance and into the Pan-Presbyterian Council as a constituent body. The Protestant movement has begun to arouse in the National Church a spirit of reform. Although this has as yet expressed itself rather in new methods of work than in matters of vital religion, yet it may be expected to spread further and go deeper. This reflex effect of Protestantism may be seen in the introduction of the New Testament into the public schools, the introduction of preaching services into the Orthodox Church, the publication of Orthodox religious papers and the attempted suppression of simony and other abuses in the church.

But now what shall be the future of this evangelical enterprise? Will it go forward, or will it be crushed between difficulties which beset it from within and without? Doctor Kalopothakes, who in the fullest sense may justly be called its father, was humanly its guide and mainstay. No one has as yet arisen to take his place. His son, Mr. Demetrius Kalopothakes, continues the publication work which his father began. The little bands of evangelical Christians are bravely striving to press forward. But, weakened still further, both in personnel and in resources, by the recent war, they have greater demands made upon them and larger opportunities opened from the same source. It is interesting to note what Mr. Kalopothakes wrote in January, 1913, on that point:

> The present war, apart from the territorial and political upheaval it has brought about, has had several results which are of special interest for us. The large increase of territory, which must in any case fall to the share of Greece, will bring under Greek rule hundreds of thousands of Mussulmans, whose faith in Islam must be rudely shaken by the collapse of the Ottoman power. A large section of these Mussulmans will doubtless embrace Christianity, and Evangelical Christianity stands much nearer to their ideas than do the externals, rites, pictures, etc., with which the Greek Orthodox Church has overlaid the Christian religion and which are in reality abhorrent to the Mohammedan mind. The Mussulmans of Macedonia have further experienced a strange revulsion of feeling toward the Greek kingdom since the beginning of the war, owing to the fact that, of all the allied Balkan armies, only the Greeks were not guilty of excesses and outrages against the native Mussulmans of the invaded districts, but treated them with humanity and justice. This is a state of feeling never before recorded between these immemorial foes—Turk and Greek—and it can be made to bear precious fruit, by bringing the new Mussulman subjects of Greece under stronger Christian influence than ever before, now that the power of the Sultan is broken and practically driven out of Europe.
>
> And here is where we feel that the Greek Evangelical Church should come strongly into action, especially our Janina and Volo churches, where the Mussulman element is so strong.

Because this Church needs immediate sympathy and help, as almost never before, I am moved to present to the readers of this periodical this brief sketch of Doctor Kalopothakes and of the Evangelical Church in Greece to-day, believing that few American Christians know the facts or realize the relationship in which the Protestant churches of the United States, North and South, have stood to this work in the past, and hoping that this account may arouse anew the interest which ought to be felt by us for our feeble sister in Greece, and that this interest may take some form of practical help.

It should be remembered that this little native Church is the only agency for the propagation and support of evangelical religion among the more than two and a half millions of people in Greece. And further, it should be known that the amount of financial aid that it asks for its work for one year is the insignificant sum of $870. Shall our brethren there, and our Lord's work there, be left to suffer for the want of such a sum?*

---

* Contributions for this work may be sent to Mr. Demetrius Kalopothakes, Secretary, Arch of Hadrian, Athens, Greece, or to the writer of this article, at San Anselmo, California.

ROMANS VIII. 31-39: A STUDY OF THE BACKGROUND.*

VI.

Rev. John A Hutton, M. A.

"Nor angels, nor principalities, nor things present, nor things to come, nor powers."

In dealing with words like these, words which are unusual, words which embody ideas that are strange to us, it will help us towards the true understanding of them to remember once again that it was always a serious thing to live. It will help us also to remember that anything which was ever passionately believed, contains an abiding truth: it was an attempt—affected, of course, by the limits of human knowledge at the time—to account for matters which are probably quite as mysterious to ourselves, matters for which our explanation may appear equally strange and unenlightened to those who come after us. Anything that was ever heartily and persistently believed, represents, we may be sure, a way of looking at some mystery of life or of thought which at one time helped people to bring some kind of order into the world, so that they might feel more or less at home in it.

We are "dwellers in tents," not merely from the point of view of our physical life, passing through youth and manhood and decay to what lies beyond all experience; we are dwellers in tents in matters of the soul, in matters of knowledge and of thought, and in the region of ideas. But this is not to say that, because one set of ideas comes to be forsaken for another, which in turn becomes obsolete, therefore, all are equally false. For a serious and sympathetic student of history, it should rather mean that through all time man has found himself confronted with a world which he has insisted upon understanding, a world which he has girded up the loins of his mind to meet and master by virtue of his own quality.

At each stage the interpretation arrived at may have been defective, or, in the light of later knowledge, false, though false is too strong a word for any theory of things which in its day represented the highest and most serious effort of the human mind. At each stage, I say, the interpretation which served for the time being may have been inadequate, or, to the wiser minds which were being formed, even foolish; but though the interpretation may have been wrong, the instinct to seek an interpretation was right, and its persistence is one of the precious evidences of man's distinction.

And again, though this interpretation and that may have been wrong, inadequate, quaint, foolish, this is not to say that there was not all the time something that required an interpretation. It may be that this gnostic account of the cosmical process, for example, which ascribes to hierarchies of spirits the creation and control of things, can no longer satisfy our reason or our moral sense. But, when we have discarded the gnostic account, we have not thereby taken any positive step towards the solution of the mysteries which that account attempted to relieve. We may, of course, content ourselves with an agnostic attitude and say that the entire matter is beyond us, that we are quite incompetent for absolute truth, that we had better mind our own business, that nobody knows anything, or can ever know anything; and so on.

But such an attitude we must confess is less worthy than theirs who at least did believe that the human mind was not incapable of finding truth, who, without saying it in so many words, did by their thinking claim that man stands in an organic relation to all things and to the absolute God and to all intervening and mediating spirits and principles. That, I say, is a nobler attitude than to give up all thinking; for, to give up thinking in any ultimate way about this life of ours, and to

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

devote ourselves to our own petty and ever-contracting circle of interests, resembles rather the alleged delusion of the ostrich when it buries its head in the sand and supposes it is safe.

Throughout the New Testament one encounters on every page references to what would appear to have been a more or less accepted body of ideas, imaginations, beliefs, with regard to the presence in this world, and over it, of demonic or angelic immaterial forces and powers. These references when they do occur affect us as arising out of a traditional basis and doctrine of existence, such as the writer or speaker could assume as present.

At the stage of spiritual development which is reached down to the close of the Canon, there is no distinct repudiation by the Church of the general outlines of that cosmogony. In this, as always, the Bible is not a book of philosophy. It is willing to begin with men as they are, content that they embrace the living truth concerning God as that is revealed from age to age, leaving it to themselves, to their sense of honor towards God, to amend, adjust, or abandon, such thought-systems and life-systems as they have been living by, according as these systems betray under the new light any embarrassment or hostility. Just as the one interest of Nature is life, and, for the sake of life, she will allow types and species to perish, so the one interest of God in history is the advance and refinement and freedom of the spirit, and, for the sake of that, God will permit the overthrow of every institution of man as a thinking being, in doctrines, and as a social being, in laws, when those doctrines or laws have become intolerable to the demand and requirement of life.

The function of the Spirit of God in Holy Writ is to keep pouring in the new wine: it is no part of His function to manufacture the wine-skins. It is left to us—using our good sense, our sober judgment, exercising also from time to time a certain fearlessness, and that willingness to take a risk which is such a true part of our nature—it is left to us, when an old wine-skin can no longer contain the precious wine—when, it may be, the old wine-skin is beginning to taint and disqualify the wine—to prepare new skins, new habitations of the Spirit, new thought-systems and life-systems, lest the wine of God be lost to us, and we are left with only the old skin, with but the memory of the days when it was full.

Throughout the New Testament, I say, we see cropping out, like rock above the soil, a whole system of beliefs with regard to the immaterial nature of things. I think it is fair to say that nowhere in the New Testament is there any thoroughgoing repudiation of the habitual beliefs of the people. Again and again, very deliberately in the Colossian Epistle, believers are put upon their guard against the dangers of these demonic or angelic or spiritualistic theories, and are charged to abandon without the slightest hesitation any habit of thought or of imagination which appears to be in conflict with the moral majesty of God and with the immediate and sovereign rights of Christ. But here, as always, the line which Christ takes is first of all to knock at the door of a man's heart. If the door is heartily opened and Christ is made welcome He will come in and sup with the man: He will come in, that is to say, and make Himself at home with the man, sharing his daily habitual life with him. But Christ, on the whole, leaves it to the man into whose life He has come, himself to say what things are worthy to remain in his life in view of the fact that this Holy One is now a sharer of all his intimacies. On the whole, Christ leaves it to the man into whose life He has come, to say what kind of thoughts are going to stay on with him as guests.

We have all of us some kind of philosophy of life, some kind of way of looking at things, and Christ does not begin by either approving it or disapproving it. He begins by coming into our life; and He leaves it to ourselves to act loyally upon any sense of uneasiness or incongruity which, under the new light and with our new point of view, we may discover between Him and the things we used to think, or believe, or practice. If our old ways can accommodate themselves to His wonderful way, well and good. But if our old ways begin to jar upon some fine sense of life which Christ has given to us—if things we used to do without thinking, we find ourselves now compelled to think about,

and to think about very sadly—why then, it is part of "the manner of love the Father hath bestowed upon us to call us sons of God," that Christ trusts us to act honorably by our private sense of the fitness and unfitness of those interior arrangements.

Here I cannot do better than recall an old story from the Bible: a story which I believe was preserved, not simply as a piece of history, but as a parable of the method by which God always works and makes His way. The Philistines, you will remember, once upon a time took captive the Ark of the Lord, and placed it in the house of Dagon, their own god, and, it would appear, even alongside Dagon; not knowing what they did. There they stood, those two—symbols of the only two ultimate Spirits, the only two Gods Who finally and in principle divide the allegiance of man. There they stood, to begin with, side by side. But it was only for a moment that they even appeared to be at peace with one another. Night fell, night and darkness, which puts the test to gods and men. Night fell, and in the darkness, in a region beyond the eyes of men, the terrible struggle began. In the morning Dagon lay with his face to the ground, and the Ark stood alone upon its place. The Philistines, supposing it had been an accident—though Dagon, so far as we know, had never staggered until that day—set him back in his place again. And the night fell, and through the darkness once again those two struggled for supremacy. Next morning, Dagon was down again, and this time he had fallen with such violence that his head and the palms of both his hands were broken, and nothing was left to him but his stump.

Now, all that, I say, is not merely history; it is fact, it is truth. And it describes the way of the living God always. For us, in these last days, the interpretation is that Christ comes into our life. In His great love He does not ask before He enters whether we are worthy to receive Him. He comes in. He sets Himself right down in the midst of all our habitual ways, leaving it, I repeat, to ourselves not to put out our hand to save anything which at the rebuke of Christ is beginning to totter from its place in our heart. If things as they were with us before He came can endure happily His presence, let them stay. But if, without speaking, the face of Christ sets up within ourselves a distaste for them, if before Him they feel uneasy and ashamed, let us rise and once again open the door, and let those conflicting things go out of our life, as, indeed, at that moment they wish to go out.

Now, if you have grasped the spirit of my words so far, and of this old illustration, I can pass on to deal briefly with the body of ideas and fancies and beliefs underlying these words: "angels, principalities, things present, things to come, powers." In these words it is evident that Saint Paul is marshaling before his own imagination certain aspects and shapes which, apart from his faith in the love of God in Christ, would dishearten or appal his spirit. What were those formidable aspects or shapes?

(To be Continued.)

NEW PLANS OF CHRISTIAN ENDEAVORERS.

Rev. Francis E. Clark, D.D., LL.D.

A number of new plans have lately been started by Christian Endeavorers in different parts of the country, which give promise of large usefulness.

A two-years' "Increase Campaign" started some four years ago brought no less than a million new members and ten thousand new societies into the ranks of Christian Endeavor within twenty-four months.

It was then felt that the great problem was to make this accession of new members more efficient in the service of the Church, and an "Efficiency Campaign" was taken up with equal vigor by the nearly three millions of Endeavorers throughout the country. Through a carefully devised chart, prepared by Dr. Amos R. Wells, it was possible for each society to know its rating. Many societies, of course, found that their rating was far below the best and were stimulated to improve their services. As a consequence many meetings have increased in numbers and efficiency and the committees were never doing such effective, practical work for Christ and the Church as to-day.

This plan called for more trained leaders, as was natural, and "Christian Endeavor Experts" were in demand, who knew thoroughly the principles and methods of the Society and could instruct others in them. As a result of this several thousands of Endeavorers have taken the examination in Professor Wells' Manual ("Expert Endeavor") and have received the title of "Christian Endeavor Expert."

At the international convention held in Los Angeles last summer, it was proposed that "Increase" and "Efficiency" should be united, also that each year the first week in February should be observed as a time for rounding up the activities of the year, finding out where the societies stand, and pressing on to larger achievements in the future.

The first Sunday of the week in which the second day of February occurs, will be "Ingathering Day," when the young people of the community will be canvassed for new members for the ranks of Christian Endeavor.

The following Sunday will be "Decision Day," when it is hoped a multitude will declare that they are on the side of Christ, or will decide for some special form of Christian service. In connection with this idea the "Life-Work Recruit" pledge has been prepared, and it is gratifying to know that already many decisions have been made for the ministry, for missionary service or for some other distinctive line of Christian work.

The latest idea which the Endeavorers are putting into practice is the new-old slogan of Christian Endeavor—"Help Our Church." Its ideals are very high, including 100 per cent of the society membership at the Sunday evening services for at least two months, and a systematic effort to bring outsiders to the services; an organized campaign for the midweek prayer service, to energize and make it more vital; a series of short talks at the society prayer meetings on the work of the denomination in mission lands; an effort to get each teacher in the Sunday school to speak at least once to each member of his class, urging the acceptance of Jesus Christ as a personal Saviour; the enrollment of members in the "Tenth Legion," or the tithe givers' branch of Christian Endeavor; and an "every-member-canvass" for missions. These plans may seem ambitious, but they are not impractical, and the effort to reach these high ideals will be a stimulus to a multitude of societies.

RECEIPTS FOR JANUARY.

Central Africa. Dan Crawford's Work In:

7643	$ 5 00
7644	5 00
7646	5 00
7651	20 00
7654	5 00
7657	4 00
7660	1 00
7661	1 00
7664	91 12
7665	4 33
7666	100 00
7668	10 00
7673	300 00
7674	36 72
7675	45 26
7676	40 00
7677	10 00
7683	1 00
7684	54 00
7688	5 00
7689	44 50
7690	67 00
7691	5 00
7692	100 00
7695	1 00
7701	50 55
7702	50 00
7704	10 00
7705	63 64
7706	10 00
7707	5 00
7708	104 00
7710	75 10
7711	115 10
7712	158 05
7713	3 00
7715	50 00
7716	49 00
7717	45 74
7718	10 00
7721	104 28
7723	52 44
7727	26 61
7728	5 00
7730	110 42
7731	5 00
	$2063 86

Labrador. Dr. Grenfell's Work In:

7659	$ 4 00

Ramabai's Work Among India's Child Widows (Pandita):

7661	$ 75
7698	50 00
	$ 50 75

Record of Christian Work (Free Distribution):

7636	$ 5 00
7637	1 00
7638	1 00
7639	1 00
7640	2 00
7641	1 50
7642	10 00
7645	50
7647	1 00
7648	1 00
7649	1 00
7650	1 00
7652	1 00
7653	2 00
7655	1 50
7656	2 00
7658	21 35
7662	1 00
7663	25 00
7667	10 00
7669	5 00
7670	4 00
7671	1 00
7672	5 00
7678	1 00
7679	2 00
7680	1 00
7681	25
7682	1 00
7685	50
7686	10 00
7687	10 00
7691	1 00
7693	75
7694	2 00
7696	1 00
7697	1 00
7699	25
7700	1 00
7703	1 00
7709	4 00
7719	5 00
7720	1 00
7722	1 50
7724	25
7725	40
7726	1 00
7729	50
7731	1 70
7732	2 00
	$ 155 95

Religious Literature in Prisons (Free Distribution):

7714	$ 5 00

Personalia.

Mr. Dan Crawford's Appointments: Mar. 1, Joplin, Mo.; Mar. 2 and 3, Omaha, Neb.; Mar. 4, Cedar Rapids, Ia.; Mar. 5, Kewanee, Ill.; Mar. 6, Monmouth, Ill. (Monmouth College); Mar. 8 to 15, Denver, Colo.; Mar 16, Albuquerque, N. M.; Mar. 17 to 22, Arizona. Arriving in Los Angeles, Calif., March 24, and remaining in California until April 10. April 11 to May 13, Washington, Oregon, and British Columbia. May 13 sails by S. S. Niagara for Australia.

Professor C. F. Wishart, D. D., of the United Presbyterian Seminary, at Pittsburgh, Pa., has accepted a call to the Second Presbyterian Church, of Chicago, Ill.

Because of his advanced age Rev. Washington

Gladden, D. D., has resigned the pastorate of the First Church, Columbus, O. As *pastor emeritus,* however, he will continue in active service with the church. Doctor Gladden is to be succeeded by **Rev. Carl S. Patton, D. D.,** the junior associate pastor.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

H. T. Crossley.—Feb., London, Ont., Canada.

John M. Currie.—Feb. 3-Mar. 1, Niles, O.

Hart and Magann.—Feb. 8-Mar. 15, Anaconda, Mont.; Mar. 22-Apr. 19, Rockyford, Colo.

E. R. Hermiston.—Feb., Lompoc; Mar., San Luis Obispo and Paso Robles; Apr., Goleta and Cupertino (all in Calif.).

Oscar Lowry and Party.—Feb. 15-Mar. 15, Nevada, Iowa; May. 3-June 7, Brainerd, Minn.

Joseph C. Ludgate.—Feb. 8-22, Pittsford, Mich.; Mar. 1-22, Dodgeville, Wis.

Milford H. Lyon and Party.—Feb. 15-Mar. 29, Tulsa, Okla.; Apr. 5-May 17, Logansport, Ind.

Milton S. Rees.—Feb., Buffalo, N. Y.; Apr., Albion, Mich.

C. C. Smith and Party.—Feb., points in Mont.; Mar., Cedar Rapids, Iowa.

Lewis E. Smith.—Feb. 24-Mar. 8, Old Mystic, Ct.; Mar. 11-22, Quechee, Vt.; Mar. 25-Apr. 5, Union, Me.

Reuben S. Smith.—Feb. 10-22, Danforth, Me.

Obituary.

The Honorable **Samuel Billings Capen** (1842-1914), died from pneumonia, January 30, in Shanghai, China. Accompanied by his wife and daughter, Mr. Capen was making a tour of Missions in the Orient, particularly those connected with the A. B. C. F. M., of which he was president.

For a number of years Mr. Capen has been the leading layman in New England, and probably the best known in the Congregational denomination in America. Some years ago he retired from active business in the firm of Torrey, Bright and Capen, with which he had been associated for many years, that he might devote all his time to the many Christian philanthropies with which he was identified.

The following positions occupied by Mr. Capen showed how widespread was his position and influence: he was president of the Congregationalist Sunday School and Publication Society (1882-1889), and vice president of the American Congregationalist Association. He was a director in the Boston City Missionary Society, and a trustee of the United Society of Christian Endeavor. He was president of the Boston Municipal League (1894-1899), also of the Board of Trustees of Wellesley College. He was chairman of the Executive Committee of the Laymen's Missionary Movement of the United States and Canada, and a member of the Board of Managers of the North American Civic League for Immigrants.

Miss Mary Helm, of Louisville, Ky., for some years a regular attendant of the Northfield Conference for Christian Workers, died from pneumonia, November, 1913.

Record of Christian Work

A Review of Religious Thought and Activity and Bible Expositor.

EDITORIAL OFFICES:

MR. W. R. MOODY, ... Editor.
MISS A. M. VARLEY, . . . Associate Editor.
East Northfield, Mass.

Publication Offices:
Brattleboro, Vt. East Northfield, Mass.

Subscription:
$1.00 a Year; Single Copy, 10 Cents.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Our Book Table.

Book of Revelation (The). By B. H. Carroll, D. D., LL. D. F. H. Revell Co., New York. ("An Interpretation of the English Bible" Series.) Cloth. 358 pages. $1.75 net.

The author of this valuable exposition of the Book of Revelation here gives to the general reader what he has been assiduously instilling into the minds of the students at the Southwestern Baptist Theological Seminary. This accounts for the Socratic method which is in evidence in a large part of his book, a most excellent feature, as it gives a definiteness and an emphasis that otherwise would be lacking.

The Revelation to the writer is no mere cryptogram dealing with the harassing conditions of a beleaguered Church in its earliest days. It is a veritable prophecy, deriving much of its symbolism from the Old Testament and amplifying what the ancient seers saw in fragmentary glimpses down to the end of time. The mantles of Daniel and Ezekiel have fallen upon the exile on Patmos, and he soars on confident wing into the heavenly heights and down the course of the ages to the glorious consummation of all things. What he saw, the author undertakes to interpret and expound, and he does it with a grasp and vigor that must command the admiration even of those who do not agree with his conception of the sublime and occult imagery used by the Revelator.

The author is a pronounced post-millennarian. Like the well-constructed scribe, he is exceedingly fertile in comparing Scripture with Scripture in support of his views. His discussion is a real

exposition and not a mere polemic. Equally at home in dealing with the things that John saw, and in "the things which are" and "the things which shall be hereafter," rarely does he falter in finding apt and pregnant meanings in even the most highly figurative of the language with which he deals. In the first of these he sees a portrayal of the regnant Son of God achieving His mediatorial Kingdom by means of the churches. In the second is a setting forth of the leading characteristics of the latter down to the end of time, both in their defects and in their commendable features. In the third he traces out several synchronous lines of the Kingdom's development, by such agencies as the preaching of the truth and prayer, whereby the true Church is able to maintain her struggle with the apostate church and ultimately to win her glorious triumph over all that opposes itself to God, of which pagan Rome and papal Rome are the two most prominent historic examples.

To read this book is to find a "light on the last days" that makes them loom less dark and mysteriously on the distant frontiers of the future. —*G. D.*

Girl and Her Religion (The). By Margaret Slattery. Pilgrim Press, Boston. Illustrated. Cloth. 212 pages. $1 net.

The writer of this book is an expert in girls. Few have her understanding of their moral and spiritual problems. Here she gives most valuable suggestions to those who are facing such problems. Cases of individual girls of different temperaments and environments are treated. The clinical method is followed. The chapters on "The Girl and the Universe" and "A Matter of Cultivation," which refers to prayer, are particularly helpful. The day school and Sunday school teacher need this book.—*F. L. D.*

History and Literature of the Early Church (The). By James Orr, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 180 pages. $1 net.

This little book is, as the preface states, a condensation of extended lectures on early Church History. It is valuable for its clear statement of the outstanding facts—whether of doctrine, polity or life and customs—of the early Church. It can be read at a couple of sittings, and its reading gives a very clear picture of a period whose complex movements are not easily untangled and whose debatable positions have been the battle ground of contending schools of ecclesiastical interpretation ever since Church History came to be a science. Each chapter closes with suggestions for further study, and with a most suggestive bibliography. With this book as a basis, helpful class work could be done in the Bible school, or Association or Club classes. With this book as a guide the individual reader could, in a winter or two, have a sound and most illuminating knowledge of a great and pregnant period. In these days of many books and discursive reading such a course of study would be distinctly worth while. —*G. G. A.*

Meaning of Evolution (The). By Samuel Christian Schmucker, Ph. D. Macmillan Co., New York. Illustrated. Cloth. 298 pages. $1.50 net.

The history of human thought has been marked more than once by reversals in its current with the overturning of long established conceptions so radical as to be quite catastrophic.

The adoption of the Copernican theory under the leadership of the noble Galileo comes to mind right here. In our own day the rise of Darwinism furnishes a striking parallel to that earlier period of seething ferment in the realms of science and religion. When the very pillars in the Temple of Truth seem to be tottering on their bases, as in each of these instances, how is the average mind, busy with the practical affairs of life, to apply the Apostle's injunction: "Prove all things; hold fast that which is good"? How is a bold radicalism to coördinate itself with a wise conservatism?

Professor Schmucker aims to meet that problem in this volume. The reconciliation of faith in a transcendent God and in His inspired oracles of truth with modern science in the author's own mind cannot fail to be of help to others whose views are unsettled. The great merit of his book lies in the fact that he is not wedded to old ideals and conceptions on the one hand, nor, on the other, so obsessed with the glamour of a novelty as to be blind to the many limitations of so advanced and advancing a thing as evolution.

The reasonable grounds for evolution and its broader conceptions of the universe are set forth by Professor Schmucker in a plain, simple manner that even an average mind can easily grasp. The present day modifications of the theory and its many moot points are all touched upon. He has also an informing word on such vital matters as heredity and environment as they appear in the light of this new science and also upon that subject now becoming so increasingly prominent, eugenics.

The last chapter is especially inspiring and reassuring for the way in which it shows how the old Book still stands like Gibraltar, and how the very primitive forms in which its cosmology is set forth in the earlier chapters of Genesis are still most valuable. For the purposes for which they were designed they are neither obsolete nor obsolescent. As far as an adjustment between faith and science in their seeming clash and conflict is possible in their present-day development this volume is one of the most satisfactory known to us in the way of an irenicon.—*G. D.*

Outline Study of the Bible. By Rev. William Evans, D. D. Bible Institute Colportage Association, Chicago. Cloth. 115 pages. 50 cents net.

The proper study of the Bible must begin with a careful examination of its broad outlines and its purpose, section by section; it must be examined with the telescope before it is approached with the microscope. No real, thorough knowledge of its Heavenly message is possible in any other way. Of course, one may know enough of Divine truth to be a believer in Christ and be familiar with many portions of God's Word to the edification of his spiritual life and the comfort of his soul, but he can never know his Bible without such outline work. Doctor Evans has supplied in this little volume just the help one needs who wishes to study in this way. It is as clear as crystal, the sixteen illustrative charts helping to make a book which almost anybody can understand and study with great profit.—*N. F. S.*

Prayers Ancient and Modern. Chosen, edited and written by William Angus Knight. E. P. Dutton & Co., New York. Cloth. 268 pages. $1.25 net.

The prayers of any period are a truer index to its hidden life and its finer faith than any other form of human utterance. More than essays, poems or meditations, prayers are the final redaction of whatever sense of the meaning and

mystery of life, and our consequent dependence upon the Unseen and Eternal, we really possess. Such a collection of prayers as this helps us, therefore, to understand the yearnings of the ages, and offers guidance and suggestion for the voicing of our own yearnings. An examination of these prayers reveals many things: the persistency, for example, of hallowed phrases and petitions through changing centuries and falling and rising civilizations. They witness, also, to a kind of universal kinship of need and adoration. They testify to the oneness of men across the seas and the years.

A multitude of sources has been drawn upon in this collection: the earliest liturgies, the ancient Church, Armenian, Coptic and Syro-Jacobite liturgies. Here Augustine speaks to us and for us. Here, too, Alcuim, John Scotus Erigena, Anselm, St. Bernard, Thomas Aquinas, Thomas à Kempis reveal to us their faith and their longing or uncover for us the hidden springs of their strength.

The book ends with a series of services, each service consisting of three prayers, or sometimes a simple litany, the whole arranged for family use. These later prayers are, without doubt, for the most part by the editor, and they are written devoutly, often delicately, always suggestively.

A good book for all who have to lead others in unwritten prayers, for surely by the use of such models as these our insight is quickened, our sense of form disciplined, and hallowed and reverent phrases put at our service. A good book also to be used in the family devotions.—*G. G. A.*

BOOKS RECEIVED.

Appeal of Medical Missions (The). By R. Fletcher Moorshead, M. B., F. R. C. S. F. H. Revell Co., New York. Cloth. 224 pages. $1 net.

Asia at the Door: A Study of the Japanese Question in Continental United States, Hawaii and Canada. By Kiyoshi K. Kawakami. F. H. Revell Co., New York. Cloth. 269 pages. $1.50 net.

Brothering the Boy. By W. Edward Raffety, Ph. D. Griffith & Rowland Press, Philadelphia. Cloth. 220 pages. 75 cents net.

Cause of the Social Evil and the Remedy (The). By Albert W. Elliott. Southern Rescue Mission, Inc., Atlanta, Ga. Frontispiece. Cloth. 144 pages. $1.

Crisis of Morals (The). By Harold Begbie. F. H. Revell Co., New York. Cloth. 159 pages. 75 cents net.

Edge of the Woods, and Other Papers (The). By Zephine Humphrey. F. H. Revell Co., New York. Cloth. 224 pages. $1.25 net.

Expositor's Treasury of Children's Sermons (The). Edited by Sir W. Robertson Nicoll, M. A., LL. D., and Jane T. Stoddart. Geo. H. Doran Co., New York. Cloth. 782 pages. $5 net.

Following the Sunrise: A Century of Baptist Missions, 1813-1913. By Helen Barrett Montgomery. American Baptist Publication Society, Philadelphia. Illustrated. Cloth. 291 pages. 50 cents net.

Gospel of Our Lord and Saviour Jesus Christ Arranged According to Subjects (The). Christian Literature Press, New York. Cloth. 162 pages. 50 cents net.

Heroines of Modern Religion. Edited by Warren Dunham Foster. Sturgis & Walton Co., New York. Illustrated. Cloth. 275 pages. $1.50 net.

Immortal Seven (The): Judson and His Associates. By James L. Hill, D. D. American Baptist Publication Society, Philadelphia. Illustrated. Cloth. 151 pages. 50 cents net.

Is There a Hell? A Symposium by Leaders of Religious Thought. Funk & Wagnalls Co., New York. Cloth. 110 pages. 60 cents net.

Jesus Christ's Men: A Progress 1813-1913. By Caroline Atwater Mason. Griffith & Rowland Press, Philadelphia. Frontispiece. Cloth. 163 pages. 50 cents net.

Judson the Pioneer. By J. Mervin Hull. American Baptist Publication Society, Philadelphia. Illustrated. Cloth. 187 pages. 50 cents net.

Life and the Way Through. By Rev. F. B. Meyer, B. A., D. D. Funk & Wagnalls Co., New York. Cloth. 187 pages. $1.25 net.

Modern Spiritualism Briefly Tested by Scripture. By Algernon J. Pollock. Chas. C. Cook, New York. Paper. 30 pages. 10 cents.

Modified Message (The). By Norman Elliott Lambly. "Our Hope," New York. Cloth. 53 pages. 50 cents.

Moral Paradoxes of St. Paul. By William L. Watkinson, D. D., LL. D. F. H. Revell Co., New York. Cloth. 252 pages. $1 net.

New Translation of the New Testament (A). By James Moffatt, D. D., D. Litt. Geo. H. Doran Co., New York. Cloth. 327 pages. $1.50 net.

Old and the New in Theology (The). By Cleland Boyd McAfee, Ph. D., D. D. F. H. Revell Co., New York. Paper. 40 pages. 15 cents net.

Old Testament Phrase Book (The). Classified by Louise Emery Tucker, M. A. Sturgis & Walton Co., New York. Cloth. 148 pages. $1 net.

Pilgrims of the Lonely Road. By Gaius Glenn Atkins. F. H. Revell Co., New York. Cloth. 339 pages. $1.50 net.

Principle of Authority in Relation to Certainty, Sanctity and Society (The). By P. T. Forsyth, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 475 pages. $2.50 net.

Readings from the Old Testament. Arranged and edited by Louise Emery Tucker, M. A. Sturgis & Walton Co., New York. Cloth. 260 pages. $1.25 net.

Roughing it with Boys. By G. W. Hinckley. Association Press, New York. Illustrated. Cloth. Board. 75 cents.

Short Life of Christ (A). By Cunningham Geikie, D. D. James Pott & Co., New York. Illustrated. Cloth. 486 pages. 75 cents net.

Stewardship Among Baptists. By Albert L. Vail. American Baptist Publication Society, Philadelphia. Cloth. 140 pages. 50 cents net.

Teacher-Training Essentials. By H. E. Tralle, M. A., Th. D. American Baptist Publication Society, Philadelphia. Paper. 142 pages. 25 cents.

Teaching of Paul in Terms of the Present Day (The). By Sir William Ramsay, D. C. L., LL. D., D. D. Geo. H. Doran Co., New York. Cloth. $3 net.

Village Improvement. By Parris Thaxter Farwell. Sturgis & Walton Co., New York. Illustrated. Cloth. 362 pages. $1 net.

Westminster Confession of Faith and the Present Task of the Church (The). By Cleland Boyd McAfee, Ph. D., D. D. F. H. Revell Co., New York. Paper. 44 pages. 15 cents net.

Working Church (The). By Charles F. Thwing, D. D., LL. D. F. H. Revell Co., New York. Cloth. 189 pages. 60 cents net.

FOR BOYS AND GIRLS: THE SUNDAY SCHOOL LESSON.

Rev. N. Fay Smith.

WATCHFULNESS.

(March 8, Luke xii. 35-48. Golden Text: Luke xii. 37.)

When I was a boy my parents lived just across the road from a large factory. Every evening at six o'clock, when the factory shut down for the night, the watchman used to begin his rounds. Every half hour throughout the night he must go to all parts of the great works, from the coal sheds away out in the yard to the office door. His time was so arranged that he passed the bell which called the men to work, on the hour, and it was his duty to strike the hour on the bell. I shall never forget how it used to sound in the howling of the winter's storm, and how the little boy—if he chanced to be lying awake—would count off the strokes and say to himself: "Mr. Ladd is awake and on the watch" and go quietly off to sleep again.

Mr. Ladd was watching against thieves and fire. In our lesson Jesus tells His disciples that they are to be constantly on the watch also, on the watch for Him when He shall return again. He tells them that after He has left them and been absent for a long time, He will return again. He tells them, too, of the glory in which He is coming—not as He came to Bethlehem, a little Babe in the manger, but as a glorious King, in the clouds of heaven and all His holy angels with Him. What a sight that will be, will it not?

Now it is for this coming that we are to watch—not in fear, but in great joy and anticipation, something as we watch for father's coming home when he has been away for weeks and Christmas day draws near. We do not watch for father's coming by standing at the window every minute, but we speak about it in the morning and often through the day, and at night when we pray we ask for his safe return. And when we hear the garden gate click we think instantly of father and run to the window to see if it be he. So we are to watch for Jesus' return. And watching for father helps us to keep our room in order, our faces and our clothing clean and neat as he likes to see them, and all the little duties he left us to do each day well done, so that we shall not be ashamed if he should come before night or before morning dawns on another day.

And in our lesson Jesus tells us how we must watch for Him—duties well done, sober, vigilant, helpful, ready. It may be many years yet before He comes, or it may be He will step, with all His heavenly host, right out of the glory of the next sunset clouds. Will He find you and me watching when He comes? Read in ver. 37 what He says He will do for us if He does.

THE LAWFUL USE OF THE SABBATH.

(March 15, Luke xiii. 10-17; xiv. 1-6. Golden Text: Mark ii. 27.)

Not long ago I heard a little girl say: "O how I do *hate* Sunday!" She went on to explain why she "hated" God's day, and I could not help feeling sorry for her, for she could not claim one of the most wonderful promises in God's Word as her own. You will find it in Isa. lviii. 13, 14.

Now, of course, if a special promise is made to the one who calls the Sabbath a "delight" there must be some way of making it delightful. Some people have found that way, for a line in one of our hymns calls the Sabbath, "Day of all the week the best." I wonder if we cannot learn how to do it, too. It is really a very serious matter, for in a lifetime of 70 years there are more than 3640 Sabbaths—nearly ten years of them—and if one must "hate" them all he is to be pitied indeed, especially if he might have

learned to make every one of them a "delight." Let me suggest one or two things about it.

The Sabbath is the day for reading your best books. I am not now thinking of story books—although some of those are good and helpful reading—but books that teach and inspire. There is a hillside near my boyhood home that is a sacred spot to me, for there on Sunday afternoons I made the acquaintance of "Many Infallible Proofs," "Natural Law in the Spiritual World," "God and the Future Life," "John G. Paton," "Geraldine Guinness' Letters," and many another good book which I had saved to read at that time. Of course, I could not understand everything I read, but these books made me think—stretched my mind and fortified me against many a lie which I was to meet in after years. Those Sabbath afternoons are among the happiest memories of my childhood.

And the Sabbath is a good time for getting acquainted with one's father and mother. Do not say you already know yours, for probably you do not. Other people who haven't nearly as good a right as you quite likely know them better, or at any rate know the deepest side of them better. Your father and mother are folks well worth cultivating, and Sunday afternoons, in the hour between daylight and dark, is the time to do it. Draw your chair up between them then and listen. If you will let them they will tell you of their childhood, and of the things they are learning in their manhood and womanhood, of their aspirations, of their reading, of their hopes for you. You will learn to anticipate those hours as a real delight.

A good way to make the Sabbath a "delight" is to make it a day of service. When you go to church and Sunday school go expecting to be able to help the other children in the pew and class, and your teacher. When Jesus went to church on Sabbath days He found sick folk to heal and broken hearts to bind up. He made the Sabbath when the people came together a hunting day—hunting for opportunities to serve others. Let us do the same and we shall never again dread the best day of all the week.

LESSONS BY THE WAY.

(March 22, Luke xiii. 18-35. Golden Text: Matt. vii. 21.)

It is said that years ago at one of the Olympian games a race many miles long, over hills and through valleys, was to be run. There were many contestants and at the word away they ran, each one determined to win the laurel crown and hear his name cheered by the multitude. The best athletes of the world were there and the winner must put into the race every ounce of strength he possessed. At last the watchers saw the runners approaching the goal—the leader staggered across the line, looked up to see the cheering throng and fell dead. He had given his life to win.

When someone asked Jesus about the matter of salvation He said that one must strive like that to enter into the Kingdom of God. He did not encourage anyone to think he should win that Kingdom who put into the strife anything less than his very best. He even said that many would come right up to Heaven's gate, expecting to be admitted, and find that He did not know them.

I think our Lord gave us some idea of the reason why we must "strive to enter in" when He said that the entrance was by a "narrow door." I have seen a picture of a huge camel, loaded with a great bale of goods, trying to crowd through such a door. First the driver had to take off the load; then the camel knelt down and by bending his long neck nearly to the ground he was able, with much difficulty, to squeeze through. Can you think of anything a girl must put off if she is to enter the narrow door? And what about the knees? Shall we find use for these?

If you will look up 2 Tim. iv. 6-8 you will read the words of one who had almost reached the goal. Only a few more days and he would be at Home and see the face of Christ. See if you can find the Christian life spoken of in these verses as a warfare, a race and a trust. Perhaps mother will help you find the words that describe it so. Would it not be splendid if we could all come to the end of our lives as triumphantly as Paul did?

JESUS THE GREAT TEACHER.

(March 29, Matt. vii. 21-29. Golden Text: Micah vi. 8.)

The title of our lesson suggests that during this quarter we have been studying especially the work of Jesus as a Teacher. Can you think of anything He was besides a Teacher?

The lesson title also suggests that He was *the* Great Teacher: that is, of all the teachers who have ever lived Jesus was the greatest. Do you think so? Why?

I suppose the world's greatest teacher must teach truth that never had been taught before. Look over the lesson and see if you can find any truth we owe to Jesus. And the truth He teaches must be on great and important subjects. How about this in our lessons? And these great subjects must have a practical value for our daily lives—not something of no particular use to anybody. Can you find any such? And these truths must be taught in such a simple way that common people and their children can understand them. Did Jesus teach in this way? And the great teacher must himself do the things he tells others to do; he must teach by example as well as by precept. What have you to say about Jesus as a teacher in this respect?

And, finally, the teachings of *the* Great Teacher must be just as true and just as important to-day as they were 1900 years ago. Ask father if he thinks they are.

Now, of course, if Jesus was the world's greatest teacher, then the world's wisest men are those who try to follow His teaching most carefully. Isn't that true? And what does that mean for us?

CHRIST'S TABLE TALK.

(April 5, Luke xiv. 7-24. Golden Text: Luke xiv. 11.)

What would you have said if, when you came home from school to-day, you found that your mother had invited the Lord Jesus to take dinner with you and He had consented? What do you think He would talk about? In our lesson to-day we find Him at dinner on Sabbath Day with a Pharisee who had invited Him. Let us see what He said there.

He noticed that when the other guests came in each one tried to take the best place at table, nearest the head, and when the opportunity came He spoke to them about it. Did He say: "I am glad to see your ambition and your courage. Whenever you are with others at dinner or anywhere else, squeeze yourselves to the head if you can. Somebody must be there and the place will go to the one who crowds the hardest. It may as well be you as anybody; and besides, nobody likes to be always in the lowest place"? Does that sound like Jesus? Or does the Golden Text sound more like Him?

I remember well when I first discovered Ps. lxxv. 6, 7. It is quite safe to go on quietly and faithfully filling a small place and leave your promotion with God. David did that and God made him king of Israel. Mary did that and God made her the mother of our Lord. Jesus humbled Himself even to the death of the Cross and God exalted Him to be Lord of all.

Jesus at that same dinner table had a word to say about how people would treat the invitation to enter the Kingdom of God. He said that instead of accepting it joyfully, many would refuse it with the flimsiest sort of excuses. Read the latter part of the lesson and see what they were—the things that stand between men and heaven. One is worldly possessions: "I have bought a field." One is worldly cares: "I must go and prove them." One is worldly pleasures: "Therefore I cannot come." Now I want you to carefully think these things over and see if any of them are keeping *you* from Christ. The pity of it was that these excuses were accepted: "not one of these men . . . . shall taste of my supper."

I wonder what Jesus would say at our dinner tables if He were to sit with us there to-day.

THOUGHTS FOR THE QUIET HOUR.

MARCH, 1914.

Sunday, 1st. *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Eph. vi. 12.*

In English political meetings of thirty and forty years ago political opponents would sometimes secretly burn red pepper in the meetings of the opposite party and make speech and conference impossible.

I think that some analogous devilry is wrought in the secret chambers of the soul. Sometimes, when I turn to pray or to meditate on the things that matter most, my soul has to struggle through something like nausea to the open air and liberty of communion with God. I am conscious of having to fight my way through reluctance, through indifference, through insipidity, to the highest interests and concerns of the soul. As soon as ever I begin to lift myself from the dust the adversaries are there! . . . . They are always between me and the higher and the Highest, always and everywhere.—*J. H. Jowett.*

Monday, 2nd. *Covet earnestly the best gifts. 1 Cor. xii. 31.*

We have a duty to distinguish between the good and the bad, but we have a duty to discriminate also among the things that are good. We are made not for the good only, but for the best.—*Robert E. Speer.*

Tuesday, 3rd. *Jesus . . . . shall . . . . come. Acts i. 11.*

That song started on Mount Olivet. That song the Church took up and rang it out in the early periods. And that same song the believer should ring out confidently, for the days of the Master's greatest triumph are in the future and not in the past. It is our golden age yet to come.—*A. F. Schauffler.*

Wednesday, 4th. *He will be silent in his love. Zeph. iii. 17 (margin).*

Day unto day, night unto night, gives speech
In vibrant tones, proclaiming from afar—
By sun's hot glow, or twinkle of a star—
All, all unite God's wondrous power to preach.
His perfect law hath also skill to reach
Man's heart and its firm fast'nings to unbar;
Convincing, sure and pure His judgments are,
Design'd th' attentive mind His way to teach.
But oh, His loved ones only fully know
What strength and sweetness in His love combine
When to them condescending, stooping low,
He enters softly to the inmost shrine
Of the rapt soul, and tenderly doth show
Love silent, love unfathomed, love Divine!

—*Arthur J. Santer.*

Thursday, 5th. *Making request with joy. Phil. i. 4.*

When we come before God we should . . . . have the consciousness of a privilege, a joy, in approaching Him. There is no joy like the joy of living in the presence of God, the joy of asking Him for what we need, the joy of receiving His blessed answers to our prayers. It is the joy of joys to realize our true position before Him, and to be assured of power in prayer. It is the joy of a great peace, the joy of a holy privilege, the joy of a perpetual fellowship, the joy of a perfect satisfaction.—*W. H. Griffith Thomas.*

Friday, 6th. *If so be ye have tasted that the Lord is gracious. 1 Pet. ii. 3.*

Let me tell you when we have tasted of the graciousness of the Lord. We have done so in great bitterness. Our Lord, as George Herbert would say, has put His hand into the bitter box and given us a dose of wormwood and gall. We have drunk the cup in submission, and afterwards He has made us taste "that the Lord

is gracious," and then all bitterness has clean gone, and our mouth has been as sweet as though wormwood had never entered it.—*C. H. Spurgeon.*

Saturday, 7th. *As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith. Gal. vi. 10 (R. V.).*

We have special reason to succor "them that are of the household of faith," but after that the field is wide: all are brothers, all have a brother's claim.—*W. L. Watkinson.*

Sunday, 8th. *Have this mind in you, which was also in Christ Jesus. Phil. ii. 5 (R. V.).*

Do we think of God as Christ thought of Him? Do we think of life as Christ did—not as an handbreadth of time, but as an interminable series of infinite eons for which we are preparing here and now? Do we think of the Bible as Christ thought of it, Who knew and loved it, preached and practiced it, and never uttered a word or syllable against it? Do we think of the Cross as He thought of it—not as an accident befalling a martyr, but as a necessity laid upon the sinless Son of God for the deliverance of sinners from the awful grip of sin? Are these our heart thoughts? If in this manner "the mind . . . . which was . . . . in Christ Jesus" be also in us, so that we regard the great verities of the spiritual life as He did, and so that our thoughts are framed into great principles and convictions as His were, then our speech will "bewray" us, and our light will "so shine that men, seeing our good works, shall glorify God."—*D. J. Burrell.*

Monday, 9th. *Let every man, wherein he is called, therein abide with God. 1 Cor. vii. 24.*

Whatever our worldly "calling" we are to account it our Divine vocation, and "therein abide with God."—*A. T. Pierson.*

Tuesday, 10th. *Our citizenship is in heaven. Phil. iii. 20 (R. V.).*

Because "our citizenship is in heaven" we inherit among other privileges that of direct appeal to heaven's King, just as Saint Paul, by virtue of his citizenship in the Roman Empire, had the right of direct appeal to Cæsar. . . . . If Saint Paul, with confidence that he would be justly dealt with as a Roman citizen, could say, "I appeal to Cæsar," with how much greater confidence can we, the children of the heavenly King as well as citizens of His Kingdom, say, Let us pray!—*Charles H. Brent.*

Wednesday, 11th. *Like as when the lion growleth . . . . over his prey, if a multitude of shepherds be called forth against him, he will not be dismayed at their voice: . . . . so shall the* LORD *of hosts come down to fight upon mount Zion. Isa. xxxi. 4 (R. V.).*

We have perhaps never thought that the lion, with his paw upon his prey, was to be compared with God, the great Deliverer and Keeper of His own. But so it is. The devil has also his evil "shepherds," who come and try to snatch away what the Lord, the mighty "Lion of the tribe of Judah," has gained for Himself; but all in vain. The Lord Jehovah . . . . will keep His own, in spite of any number of opposing Bedouin of the desert of sin.—*S. A. Selwyn.*

Thursday, 12th. *Concerning our work and toil of our hands. Gen. v. 29.*

Every mason in the quarry, every builder on the shore,
Every chopper in the palmgrove, every raftsman at the oar,
Hewing wood and drawing water, splitting stones and cleaving sod,
All the dusty ranks of labor, in the regiment of God,
March together toward His triumph, do the task His hands prepare:
Honest toil is holy service; faithful work is praise and prayer.

—*Henry van Dyke.*

Friday, 13th. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. John vii. 37, 38.*

It is *rivers* of water, and not lakes or ponds, that the Saviour offers. If any man seeks the waters of life to enclose them in a private pool, they will soon become stagnant and putrid, mantled with green scum,

and the prolific source of heresy and pestilence.—*Thomas Phillips.*

Saturday, 14th. *The fruit of the Spirit is . . . . joy. Gal. v. 22.*

Joy is the natural fruit of spiritual life; and if the fruit be wanting, the tree is not worth the having.—*Mark Guy Pearse.*

Sunday, 15th. *The heavens declare the glory of God. Ps. xix. 1.*

Nature has something more than an academic value. . . . . Its first office is not material, but spiritual. . . . . Day is dying in the west. . . . . The curtains of night are transfigured with the blended shades of amber, crimson, turquoise blue, and all the splendor of tints which defy naming. A strange longing, almost akin to homesickness, rests upon the soul as we admire the sunset, and watch the day being cradled into darkness. Suddenly the optical scientist breaks the muse, saying: "I can explain it all to you. It is nothing but the refraction of light, running at various velocities through particles of moisture, suspended in the air by particles of dust." In his learned, academic fashion he can reduce a sunset to a mathematical problem. Let him speak in the classroom, but here let him hold his peace. Here we wish to hear Him Whose fragrance breathes through all His work, Whose thought is woven with matter, Whose song is the music of the spheres, and Whose dwelling is the light of setting suns.—*Cornelius Woelfkin.*

Monday, 16th. *That which we have seen . . . . declare we unto you. 1 John i. 3.*

We must see things clearly ourselves before we can proclaim them with power to others. We must not talk ahead of our beliefs.—*John R. Mott.*

Tuesday, 17th. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7.*

Its action is present, ever present, because there is need, constant need, that sinful creatures should be cleansed. Our highest, holiest services need cleansing. The sinful heart is kept from overt acts of sinning, but it is sinful still.—*J. Hudson Taylor.*

Wednesday, 18th. *A man . . . . brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. 1 Kings xx. 39, 40.*

"As thy servant was busy here and there, he was gone" was the frivolous excuse of one of old when a great opportunity was lost and an important trust betrayed. "Busy here and there." How often the same excuse might still be given for our defaults in the service of the Lord! We are playing with a score of things and we miss the one supreme concern. It is a great thing to know how to distinguish between essentials and non-essentials, and to gather out of life all the golden threads and to weave them together into the best things. Life is too short and eternity too near and too real to allow us to afford such folly.—*A. B. Simpson.*

Thursday, 19th. *Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 11.*

There may be much comfort in the thought, for it gives a large-minded indifference as to many of the matters that men contend about. Why interrupt your brother because he is building with "gold" and you with "silver"? "The fire shall try every man's work"; time's testing will decide. You can afford to be patient. Wait a little while, and whatever ought to come down will come down. Moreover, no serious damage can be done to the temple so long as the foundation is secure.—*William R. Richards.*

Friday, 20th. *With long life will I satisfy him. Ps. xci. 16.*

Are you faint with hope delayed?
  Life is long!
Tarries that for which you prayed?
  Life is long!
What delights may not abide,
What ambitions satisfied,
What possessions may not be
In God's great eternity?
Lift the heart! Be glad and strong!
  Life is long!

—*Amos R. Wells.*

Saturday, 21st. *Follow thou me. John xxi. 22.*

There is no path of legitimate duty into which we are called to go, in which He

does not precede; for "when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."—*F. B. Meyer.*

Sunday, 22nd. *Fear not: . . . . I am alive for evermore. Rev. i. 17, 18.*

A Highland chief of the Macgregor clan fell wounded at the battle of Sheriff Muir. Seeing their leader fall, the clan wavered, and gave the foe an advantage. The old chieftain, perceiving this, raised himself on his elbow, while the blood streamed from his wounds, and cried out: "I am not dead, my children; I am looking at you to see you do your duty." This roused them to new energy and almost superhuman effort. So, when our strength fails and our hearts sink within us, the Captain of our salvation cries: "Lo, I am with you alway, even unto the end of the world. I will never leave, nor forsake thee. Be thou faithful unto death, and I will give thee a crown of life."—*D. L. Moody.*

Monday, 23rd. *I keep under my body, and bring it into subjection. 1 Cor. ix. 27.*

Never harbor that false and ascetic teaching that the body is evil. . . . . The body is not evil; it is good. But the body is a beast of burden—to be used, to be cared for, to be considered, *but never to rule.*—*Maltbie D. Babcock.*

Tuesday, 24th. *Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it. Eccles. iii. 14.*

Failures and defeats in the Lord's service are never the end of the service; they are incidents in it. Our hopes may be dashed, our plans may miscarry; but the eternal hope and that infinite plan in which we all have part cannot fail of accomplishment.—*Cleland B. McAfee.*

Wednesday, 25th. *I will bless them that bless thee, and curse him that curseth thee. Gen. xii. 3.*

Look at the promise made to Abraham as showing the oneness of God with His people. . . . . The good man is not alone. Touch him, and you touch God. Help him, and your help is taken as if it were rendered to God Himself. This may give us an idea of the sublime life to which we are called—"we live, and move, and have our being" in God; we are temples, our life is an expression of Divine influence; in our voice there is an undertone of Divinity.—*Joseph Parker.*

Thursday, 26th. *My soul, wait thou in silence for God only. Ps. lxii. 5 (R. V.). In all thy ways acknowledge him, and he shall direct thy paths. Prov. iii. 6.*

Our deflections from faith occur most often through our failure to allow God to undertake in all the small matters of life. Some little business worry, or home difficulty, or personal danger, will drive us to acts that dishonor our Master. That is the man of greatest faith who not only in the crises, but in the commonplaces, waits for God.—*G. Campbell Morgan.*

Friday, 27th. *To every man his work. Mark xiii. 34.*

God does not hold us responsible for doing anything more than our own work. He does not expect Paul's work of Matthew, nor give the same duties to Andrew and John. If we do not shine as someone else, that is a matter of no consequence so long as we shine with the light God gave us, and guide in the right way the lives, many or few, which He has given into our care.—*J. R. Miller.*

Saturday, 28th. *If the servant shall . . . . say, I love my master; . . . . I will not go out free: then . . . . he shall serve him for ever. Ex. xxi. 5, 6.*

I cannot work enough for Thee,
My Saviour, Master, Friend;
I do not wish to go out free,
But ever, always, willingly,
To serve Thee to the end.

—*W. Spencer Walton.*

Sunday, 29th. *The* LORD *is my light and my salvation; whom shall I fear? the* LORD *is the strength of my life; of whom shall I be afraid? Ps. xxvii. 1.*

I remember, many years ago, a little boy on a trundle bed, having just retired for the night. Before going to sleep, he turned in the direction of the large bed on which his father lay, and said, "Father, are you there?" and the answer came back, "Yes, my son." I remember that that boy turned over and went to sleep without a thought of harm. To-night that little boy is an old man of seventy, and every night before

going to sleep he looks up into the face of his heavenly Father, and says, "Father, are You there?" and the answer comes back, "Yes, My son." And then he asks in childish faith, "Will You take care of me to-night?" and the answer comes back, clear and strong, "Yes, My son." Whom need we fear, if God our Father be with us?—*Henry Clay Trumbull.*

Monday, 30th. *Moses drew near unto the thick darkness where God was. . . . . When he came down from the mount, ... the skin of his face shone. Ex. xx. 21; xxxiv. 29.*

Thank God even for the thick darkness into which sometimes He leads you and me, if so be that we there come face to face with God and get something of a glimpse of His glory and reflect in our life His character.—*C. A. R. Janvier.*

Tuesday, 31st. *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the* LORD. *Ps. i. 1, 2.*

The Old Testament writers constantly refer to "the law of the LORD" and "the law of God." When we turn to the New Testament we find that Christ defines "the law of the LORD" in terms of "the will of God." . . . . If, then, we interpret David's words in the light of Christ's definition we have a most beautiful and comprehensive conception of the godly life: it is the life lived in conformity to the will of God. —*John McDowell.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

WATCHFULNESS.

(March 8, Luke xii. 35-48.)

March 2. Luke xii. 35-48.
March 3. Eph. v. 6-21.
March 4. Rom. xiv. 13-23.
March 5. Gal. v. 1-15.
March 6. Ps. xix. 7-14.
March 7. Num. vi. 1-4.
March 8. Prov. xxiii. 10-21.

There are three outstanding divisions in this paragraph: the absent master; the faithful and wise steward; the doom of the unfaithful.

THE ABSENT MASTER (ver. 35-40). Whilst our Lord was with man on the earth He knew perfectly well the great future that was to be traversed ere the mystery of redemption was complete. That He knew, too, how dark the times would be is apparent from the illustration here employed. The Oriental wedding is held at night. The procession of the wedding party through the streets, the reception at the bridegroom's house, and the marriage feast were all celebrations that required the lighted lamps of Matt. xxv. 1. Here, also, reference is made to the burning lamps with which the servants would welcome their master, as he returned from the wedding festival. One school of interpreters holds that the marriage referred to here is that of Rev. xix. 7. But this, of course, is a mystical representation of the soul's union with God, which is the loftiest attainment of which humanity is capable. Always darkness must brood over our heart and life while Jesus is an unknown and unrecognized Being, but when He comes to us there is music and joy. What man needs most is to hear again "the lost chord of Christ," and to attune his nature to it.

The advent of Christ is often delayed. It has been delayed in the experience of the Church. Primitive Christians expected that it would happen in their own lifetime. (See 1 Thess. iv. 15 and 1 Cor. xv. 51, 52.) They had no idea that long centuries would run their weary course ere the bright light of the true Dawn broke over creation. Such also is the soul's frequent experience. It longs for the comfort and peace of Christ "more than they that watch for the morning," but, as was the case with Bunyan, the Lord tarries. (See Hab. ii. 1-3.) The "second watch" would include midnight; and the "third watch" would be about three o'clock a. m.

The Saviour's Advent is sudden and unexpected. There are no portents in the sky, no warning voices in the air. The sounding of the trumpet is only for anointed ears, and is simultaneous with His appearance. (See Matt. xxiv. 27.) The sudden breaking-in of the thief, unannounced and unexpected, is the graphic and startling figure that best expresses the manner of the great Epiphany. (See ver. 40.)

But what transformations that Advent will effect! Then those who had stood through the long night at their posts with girded loins shall be permitted to relax their girdles and sit down. They who had not dared to take their meal, lest they might miss the first footfall, will be regaled at supper. Instead of their waiting on their Master He will wait on them, and their cup of blessedness will be full. What a marvelous picture this is of that condition which awaits and rewards tried and triumphant fidelity! Our Lord will do His very utmost to prove how much He honors His faithful ones, and all heaven will witness the consummation of John xiii. 1-10—not in the upper room of an earthly house, but in one of the "many mansions" of John xiv. 1-3.

The Faithful and Wise Steward (ver. 41-44). There is a difference between faith and faithfulness. In the former we trust the Lord, but in the latter He trusts us. First we reckon on His faithfulness, and then He reckons on ours. Doubtless the "household" here is the visible Church, referred to by Paul (Eph. ii. 19), in which the Lord sets rulers or pastors, elders or teachers, as we are taught in Eph. iv. 11, 12. The business of all such is to see that each member of the household is properly provided for. For this, wisdom is needed as well as faithfulness.

The idea of the steward was a favorite thought of the Apostle Paul (cf. 1 Cor. iv. 1, 2; Tit. i. 7). It ought more largely to dominate our own thought and action. We stand possessed of much more than we actually require for our own use, in order that we may dispense to others as they have need. What would be thought of a trustee, who had become possessed of immense wealth on behalf of the widow and children of his friend, and who should quietly settle down to enjoy it, with no effort whatever to administer it for them? All the world would cry shame at such treachery; and yet we view with perfect complacency and as a matter of course, even if we do not practice the same, the heaping up of gold, of learning, of influence, for selfish gratification, whilst the Church is impoverished and the members of God's family fail to get their portion "in due season." Do not be content with thanking God for all His great goodness to you, but, having deducted what is fair as your own portion of your Lord's wealth, set yourself wisely and with all fidelity to apportion to those within your reach what you think the Master would wish allotted to them. Do this and you will be promoted to wider opportunities (see ver. 44).

The Doom of the Unfaithful (ver. 45-48). Here is the picture of a household full of violence and riot, through the infidelity of the steward. We know quite well that if the highest official acts in the manner our Lord depicts, his example will spread among all his inferiors. Instead of peace, order and reverence, discord, quarreling and insult invade all the rooms from basement to house-roof. Such disorder will come into the Church or the home, where the leader loses self-control. And it is certain that no one can rule others unless he has learned first to rule in his own nature.

For such conduct the penalty is as severe as possible. The Greek word means literally "to cut or saw through." Perhaps, as the R. V. margin suggests, this means simply *to scourge severely.* But what an awful thing that one who had held such high office, and once stood so well in his master's esteem, should be cast out to the lot of those who have never believed, and who are described in Eph. ii. 12!

All who have failed God in their lives will be punished. We may almost say that their punishment will be automatic. When they awake in the world of reality, when they see how they have missed the great opportunity of their earthly apprenticeship, when they find that for the fleeting joys of a world of illusion they have bartered the solid acquisitions of the Eternal and Divine—surely they will suffer a very agony of remorse and pain.

Such suffering will be graduated in its intensity. Those who knew the most, and therefore had least excuse, will be punished with a stronger sting of torment than those who had sinned against fewer opportunities and diminished light. The child of the Christian home will have greater remorse than the child of the slums, whose ears from the earliest have been accustomed to vile language, and those who have been born in the sunlight of a Christian civilization will be in a much worse position than the heathen and pagans, whose light has been the dim phosphorescence of nature, or the decisions of an unquickened conscience.

GOLDEN TEXT: *Blessed are those servants, whom the lord, when he cometh shall find watching. Luke xii. 37.*

THE LAWFUL USE OF THE SABBATH.

(March 15, Luke xiii. 10-17; xiv. 1-6.)

March 9. Luke xiii. 10-17; xiv. 1-6.
March 10. Ex. xx. 8-11.
March 11. Matt. xii. 1-14.
March 12. Isa. lvi. 1-8.
March 13. Isa. lviii. 1-14.
March 14. Ex. xxxi. 12-17.
March 15. Rev. i. 10-20.

Our Lord saw that the Jewish leaders were exaggerating the "letter" of Sabbath keeping at the expense of the "spirit"; and though His actions and words respecting the Sabbath must have shocked many religious persons who had looked to Him as a God-sent messenger, yet there was no other way of leading His disciples forth "into the glorious liberty of the children of God." Galatians v. is the best commentary on our Lord's attitude to Sabbatic and similar legislation. There are two instances before us of our Lord's teaching as to this vexed question.

I. *The Bent Woman.* It may be that she had been brought there with the express object of testing Him, and giving His enemies grounds of accusation. Ver. 17 implies that many adversaries were present. Or it may be that this poor creature came to the synagogue for solace in her sore trouble.

What quick eyes Jesus had for sorrow and pain! It seemed as though He saw no one else but this woman who was grievously crooked, and as great a caricature of God's creation as the rude handwriting of a scribbler differs from the copperplate copy. Jesus saw her as she was in the intention and thought of God, and said: "Woman, in God's ideal and purpose you are free of this weakness." Then He laid His hands on her, to enable her faith to claim and appropriate His power which was passing into her like an electric current. Jesus is the Door into the Eternal world, the world of reality and of God; through Him we obtain the vision of what God means us to be, and through Him God's power comes to make us that.

The ruler of the synagogue objected that in doing this miracle our Lord had been working on the Sabbath; and he reprimanded the people for inciting Him to break the holy rest of the day. But our Lord characterized both him and the whole group of critics in the severe word *Hypocrites* (R. V.). The epithet was not too hard, as appears immediately.

It was evidently a pastoral or agricultural community that He was addressing. Most of the congregation were small farmers; and in those days of comparative simplicity they would, so far as possible, dispense with hired servants, and perform the lighter duties of their holdings themselves. That very morning each of them had gone to his stable and, unloosing his bullock or ass, had led him to the well. They looked on this as quite excusable, because of natural necessity. Then the Lord said: "Did you not *untie* the beast from the halter that held him in the stall? Why then is it right for you to untie a beast and wrong for Me to untie a human being, whose mind had become possessed by Satan, and who had been as much tied as ever your cattle can be?"

Christ came into the world to "destroy the works of the devil" by which he holds us bound under his tyrannous yoke. From all cords and ropes Jesus sets us free. Those who believe in Him need not get entangled by these things, whether they be prejudices, or bad habits, or nervous fears and dread. But even when we have become ensnared by these things it is the work of the Saviour to set at liberty the captives. This is "the acceptable year of the Lord"—that is, the year of Jubilee, when everyone goes back to the original state and condition of things from which

they may have fallen. (Cf. 2 Tim. ii. 25, 26, R. V.) We should also study in this sense Acts iii. 21, for there is a deep sense in which, when Jesus comes to the human soul, it begins to enjoy those days of restitution and restoration which fill the pages of the Old Testament. The redemption of Jesus is the flowing in of God's power to this fallen world to undo its wrongs, loose its captivities, and lead men forth into that eternal blessedness which is prepared for them who believe and love. Why should not you, my reader, in the living Christ, accept and claim that liberty from the toils of Satan, which began with a tiny string, went on to a cord, then to a rope, then to a cable, then to an iron chain? At a word, and in the twinkling of an eye, in Christ you may be loosed. "He breaks the power of cancelled sin."

The Man with Dropsy. This case was not absolutely dissimilar to the former, but it took place in the house of one of the rulers of the Pharisaic party. It is probable that Jesus was invited, and the dropsical man placed in front of Him, for the express purpose of extracting a miracle from that gracious nature which could not see need without desiring to alleviate it. There is a suggestion of malicious motives in the phrase—"they were watching him."

In this case Jesus did not proceed at once to heal; but propounded the question as to their opinion on the matter: "Is it lawful to heal on the Sabbath day?" To this they had no reply. They were not there to help Him, but as His judges, and they were eager that He should heal the man, not for the man's sake, but to give them cause against the Healer. So the Master took hold of the man, cured him, and let him go. Then He turned to them with a second question, to which again they had no reply.

Many ancient MSS. instead of "ass" insert "child." Every one at that table was led to think of his own son; and everyone knew that, if his child were to fall into the "well" (R. V.) and to be hanging by a nail or standing in the shallow water at the bottom, he would spare no pains to extricate him, although acting in defiance of the ritual of the Sabbath. Always fatherhood must speak with a stronger voice than all the hairsplitting distinctions of the scribes. Humanity is stronger than religious ritual, and recognizes the overpowering claims of nature. Even for an ox, the owner would violate the strict rules of Pharisaism! The critics knew that our Lord was right, and were silent.

It may be that some of those to whom these words come are in a pit. They have either fallen into it by their own unwariness, or, like Joseph, have been flung into it by others. But let them call on the Lord out of the lowest dungeon, He will draw near and say, "Fear not" (Lam. iii. 55-57). What Ebed-melech did for Jeremiah God will do for His child, and will not forget to keep the cords of deliverance from cutting into the flesh (Jer. xxxviii. 10-13). In this connection study Job xxxiii. 27, 28; Ps. xl. 2.

Golden Text: *The sabbath was made for man, and not man for the sabbath. Mark ii. 27.*

LESSONS BY THE WAY.

(March 22, Luke xiii. 18-35.)

March 16. Luke xiii. 18-35.
March 17. Dan. ii. 27-35.
March 18. 1 Cor. ix. 16-27.
March 19. Rev. xiv. 6-16.
March 20. John x. 9-18.
March 21. John x. 19-39.
March 22. Rom. vii. 14-25.

Our Lord's chief message was of "the kingdom of heaven" (Matt. iv. 17; Mark i. 14; Luke iv. 43). The phrase takes us back to Dan. ii. 44, and iv. 26 (l. c.). "Heaven" stands, of course, for that great world of reality which overarches and interpenetrates our lives—the Home of God and all holy beings. It may also be called the spiritual world, which we touch when we live in, and walk in, and are led by, the Spirit. Jesus is "the door" by which we enter into this wonderful life. He is the door out of illusion into reality, out of the things that are seen into the things that are not seen, out of this world, which is passing away, to "Mount Zion, ... the city of the living God," in which we may live, and by the laws of which we should be ruled, even whilst we are yet living on this side of the veil. This is the Kingdom in which Jesus lives, and into which it is His mission to introduce the consciousness of men. To be in the Kingdom is to live in the constant awareness of God, and to be ruled directly by His Spirit.

The Growth of the Kingdom. The establishment of our life in God is not won in a moment of time. That is what our Lord sets Himself to teach in ver. 19-21. It is like *a grain of mustard seed,* which in size and appearance is one of the least of things, but which becomes presently a tree, in the branches of which birds build their nests. The metaphor of the seed is especially interesting, because when first cast into the ground it seems destined to be lost, but Nature knocks at the door, eager to pour her juices into its tiny texture. And when the door is opened and the little streamlet begins to enter it brings more and more of its life-giving energy, until the rootlet is forced down and the tiny green sprout is forced up. Thus the seed becomes the path through which Nature reveals herself in strength and beauty. So if you once begin to live with open doors towards God's Spirit, there is no limit to what He will effect through you.

Again, the Kingdom of the Eternal is like *leaven.* In the case of dough, when leaven is introduced it begins to grow and multiply until the whole lump is entinctured and transmuted: the unpalatable becomes palatable; the heavy becomes light; the indigestible becomes good for food. So is it with the entrance of this new vivid consciousness of God, this rooting and grounding of oneself in God, this articulation and entwining of our roots with the eternal world of reality. The effect of it will alter, gradually but effectively, the entire mental and moral life, infusing an absolutely new power and spirit.

The Entrance into this Life is compared by our Lord to a passage through "a strait gate" (ver. 24). We are reminded of the story of the man who could not emerge from his prison cell until he had stripped himself of everything. The aperture was too small to admit of the passage of some bundles which he carefully treasured. There must be an immediate, resolute, and self-renouncing struggle, in which a man will have to give up a great deal on which he prides himself, as Paul says in Phil. iii. 8, before he can enter upon and enjoy this better life (cf. xviii. 18-27).

You cannot be on both sides of the gate at the same moment. If you want the advantage, honor, success, that lie on the world side of things you must be prepared to abandon the "city which hath foundations whose builder and maker is God"; but if you are prepared to be a pilgrim of the unseen and eternal, like the patriarchs mentioned in Heb. xi. 15, 16, then there must be a breaking away, like the emergence of the butterfly from the chrysalis into the sunny air. By the by, it is said that in the act of pressing out of the chrysalis the butterfly grazes, and so cuts, a little film which bound its wings by its side. If that be really the case, it is a wonderful illustration of the way in which our passage through the crucifixion of the self-life on the Cross secures our liberty—the liberty of the sons of God.

The Dividing Lines of this Life. There are multitudes of religious people, correct in their outward behavior, and very profuse in their employment of religious phrases, and yet ignorant of this holy and blessed experience. They have eaten and drunk in the presence of Christ, and have heard Him teaching in their streets—that is, they have been to church and listened to sermons; but there their religious life has ended. It has been an external ritual, superficial and unreal. "Woe unto you, play actors." But whilst many religiously privileged persons live and die without having appreciated the inner message of the Saviour, there are thousands, referred to in ver. 30, who have not enjoyed their opportunities, but who by a Divine teaching have come to know the kernel of the Gospel "which is Christ in you, the hope of glory."

The Brooding Love of Christ. The Pharisaic party in Galilee were very desirous to get our Lord out of that territory, and thought to do so by the threats of Herod's sword. The fate of the Baptist would be *His* fate, they said, if Jesus tarried. Our Lord replied that there were certain cures to be performed—items in His Father's plan—which would detain Him; and only when they were wrought would He be free to resume His journey towards Jerusalem.

Then He added sadly: "It is My destiny to die, not here, but in Jerusalem. All the prophets and righteous men have suffered there. The Holy City has the monopoly in this respect. It is not conceivable that I should perish anywhere else

in the land than there, where God's prophets are murdered and His messengers stoned."

This outburst of the Saviour's grief in His pathetic elegy over the city that He loved, is one of the most touching episodes of His life. Nothing is softer than the covering wings of the mother bird, and nothing more assiduous than her anxiety, when danger menaces. Her cry *then* to her nestlings is quite different from her call to food which she has discovered. So Christ had felt; and He was conscious that He could have saved the city if only her citizens had yielded obedience to His warnings and appeals. But now their house—the Temple—would be left desolate.

To all of us the call of Jesus comes, urging us to shelter under His wings of protecting care. Oh, let us take heed, and take advantage of His interposing Love. (See Ruth ii. 12; Ps. xxxvi. 7; xci. 4.)

GOLDEN TEXT: *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.*

JESUS THE GREAT TEACHER.

(March 29, Matt. vii. 21-29.)

March 23. Mark ix. 30-41; x. 13-16. Luke x. 1-24.
March 24. Luke x. 25-37. Luke viii. 1-3; ix. 57-62; x. 38-42.
March 25. Luke xi. 1-13. Luke xi. 14-26, 33-36.
March 26. Luke xi. 37-54. Luke xii. 1-12.
March 27. Luke xii. 13-34. Luke xii. 35-48.
March 28. Luke xiii. 10-17; xiv. 1-6.
March 29. Luke xiii. 18-35.

"The kingdom of heaven" may be defined to be our God-consciousness. To belong to that kingdom, and live in it, is to have a deep sense of God's presence, and to do everything as in that presence, and from that presence. We all know the story of that monk, employed as a cook for the brothers of the monastery, who, walking one winter's day in the forest, came on a leafless tree, as dead as the retreating sap always leaves vegetation. Suddenly it flashed across him that in a few weeks the tree would be radiant with the beautiful garments of the spring; and he said to himself: "Then there must be a God, and He is here." From that moment till he died he never lost the deep conviction that he was in the closest touch with God. God seemed as near to him, he said, when preparing the food for the refectory as when he was kneeling at the Holy Supper. Now that deep sense of God is given us by the Holy Spirit; and is in exact measure as we give ourselves to meditation and prayer.

Now the teaching of Jesus is built upon the assumption that we have entered that kingdom by the strait gate of self-denial—that is, that we have learned to say No to the habits of life and feeling which are habitual to the children of this world, and that we are slowly acquiring the habit of living in all things on the plan suggested by the will of God, doing all for His glory, and by the use of His own delegated power. In Matt. v.-vii. He teaches what sort of character will be the natural outcome of such an attitude.

The *characteristics* of that life are humility, penitence, meekness, desire after God, mercy, purity, love, courage, and joy (Matt. v. 1-12).

The *effect* of that life will be like salt and light—purifying and enlightening society (ver. 13-16).

The *discipline* of that life will forbid anger, uncleanness, extravagance in language, retaliation, and hatred. Not only so, but it insists on their opposites (ver. 17-48).

The *expression* of that life will be in almsgiving, prayer, and fasting, if not from food, yet from self-indulgence (vi. 1-18).

The *attitude* of that life towards the things that men of the world seek after will be other-worldly, because intent on seeking first the interests of the Kingdom, in the hearts of others and in the world (vi. 19-34). Francis of Assisi embraced poverty as a bride; Suso was most blessed when men were saying all manner of evil against him falsely; Teresa denied herself the social intercourse she loved, that she might give herself to works of devotion and charity.

Participation in the Kingdom is offered to all, but it is not attained by all. Only

they who choose to ask, to seek, to knock, and to pass through the testing of fruit-bearing, may count themselves included within the golden limits of that heavenly Kingdom. "Come, for all things are now ready" rings out on the air; but whilst many are called, few are chosen; and some will find themselves grievously disappointed (vii. 1-23).

The *stability* of this life is the subject of the last paragraph, which tells us how to remain steadfast and immovable, fixed and strong, because we have built our lives on the unseen rocks of Eternity.

The Parable of the Two Builders. The first was *"wise."* Wisdom is not the same thing as intelligence or intellectual power. Many who could never pass an examination are wise with that sanctified common sense, that intuitive knowledge, of which the Book of Proverbs is a conspicuous illustration and specimen. Wisdom is a quality of the pure heart illumined by the Spirit of God. Such a man is not content to found his dwelling on the shifting sands which are curved and shaped by every tide of water and every drift of the wind. He knows that the fabric in which he is about to adventure himself and those dear to him, will have to withstand the rush of those winter floods, when the hurrying water dashing down the hill slopes will turn a tiny streamlet into a raging torrent, within the space of an hour or two. He, therefore, grapples his lowest tier of stones with the living rock. Thus when "the rain descended, and the floods came, and the winds blew," his house fell not.

Notice the point here. The floods met the eye. They boiled and foamed and raged. But they were superficial and transient. They are the emblem of misery, which passes away and is forgotten. Who of us can remember how pain felt? See Job xi. 16. But beneath the flood, there is the rock. So beneath the scenes of earthly life, which are ever passing away, there is the permanent and enduring world, which is not obvious to our *five* senses, but to what is sometimes called the *sixth* sense—our faith. The patriarchs dwelt in tents, but they built their lives on the eternal things made known to them by the promises of God (Heb. xi. 13-16).

It is only when we are stricken by bereavement, by losses of outward things, by grievous sorrow and pain, that we suddenly become aware of that other world, which is so close to us, and yet often so far from our thoughts, which is the true abiding place of the spirit, and which gives permanence and joy and strength to the most tired and arduous lives (2 Cor. iv. 8-18).

The other man was *foolish.* He wanted to save himself trouble. It was so easy to excavate a hole in the sand. The work could be done expeditiously; and the house cost perhaps a third less than that of his neighbor. It was good to get into it so quickly. The spacious and elegant rooms were crowded with expensive furniture; and the children and guests enjoyed to the full the long summer days. Everyone congratulated him on the choice of the position, the elegance of the design, and the wealth of his entertainments. But when the winter set in, when the hurricane arose, when the waters began to sap the foundations and great cracks and fissures appeared in the walls, there was only just time for the inmates to save their lives by escaping to a ledge of rock. Standing there, they beheld the edifice collapse in the boiling floods, which carried away all the stores and wealth with which it had been filled. See 1 Cor. vii. 29-31; 1 John ii. 15-17.

These were searching words, and when our Lord spoke like this, His word was accompanied with the witness of the Spirit in the hearts of His audience. Is it to be wondered at that they felt the power of His doctrine?

Golden Text: *What doth the* Lord *require of thee, but to do justly and to love mercy, and to walk humbly with thy God? Micah vi. 8.*

CHRIST'S TABLE TALK.

(April 5, Luke xiv. 7-24.)

March	30.	Luke xiv. 1-11.
March	31.	Luke xiv. 12-24.
April	1.	1 Pet. v. 1-11.
April	2.	Prov. xxv. 6-11.
April	3.	Jas. iv. 1-12.
April	4.	Prov. ix. 1-6.
April	5.	Ps. xxxvii. 1-15.

The Lord uttered three parables in succession on that memorable Sabbath as He sat at the table of one of the leading Pharisees of the district. They were suggested by the scramble for the best seats,

the characters that should have been invited, and the contrast between the eager acceptance of an invitation to an earthly banquet and the neglect of the heavenly.

I. The Scramble for the Chief Seats. It was very unseemly! One would have expected that these grave and reverend signiors would have been too eager to maintain a character of humility to join in this contest for the most prominent seats at the banquet. Most religious people are proud to show off their lowliness of spirit. But apparently even this was no restraint on the rush for reclining sofas or cushions in the best positions. It may be, of course, that there was a desire to be near the center of things, so as to overhear the words of the invited Guest. But from our Lord's parable, it would seem that the desire to insist on their rights was the chief reason for their effort to secure the most honorable positions.

Probably we are all bitten with the same ambition, however carefully we endeavor to conceal it. The preacher is anxious that his own position and that of his church should be recognized as the most popular and attractive. The disciples were always disputing which of them should be the greatest. The society lady does not relish being outshone by her neighbor in the elegance or quality of her receptions. We are secretly affronted if any of inferior rank take precedence of ourselves in the public or social entertainment. The wound will smart for days, which some fancied or real slight may have caused. We are "very sensitive" on points of precedence and respect. Thus we subject ourselves to endless stabs and pricks.

What does it matter what rank is assigned to us by our fellow men? If only we had our deserts, we should come in at the tail of every queue, waiting for admission. Our Lord's suggestion as to taking the lowest place is not only prudent, but would save us a good deal of fever. It is probably our desert (cf. Eph. iii. 8; 1 Tim. i. 15). Be it always borne in mind, however, that the lowest place should be taken, not in the hope that it will attract notice and lead to our exaltation; but because we genuinely believe that all others are better than ourselves. Let us pray for the simplicity and humility of a little child! See Ps. cxxxi. 1, 2; John xiii. 12-17; Rom. xii. 3; Phil. ii. 3, 4. Let us leave ourselves in the hands of God. He has a niche for us, and will place us where we can do Him the best service. Our supreme thought and desire should be: "Let me be where I can render most help to others."

The Best Kind of Guests. Our Lord lays His finger on one of the great mistakes of human society. We suppose ourselves to be generous because we give of our abundance to those from whom we may reasonably expect some return, or to whom it is almost necessary to show certain hospitality. We must ask our *friends,* or we shall soon drift out of society. We must ask our *brethren,* or everyone will cry shame. We must ask our *relatives,* or we shall get left out of the family advance and mutual aid. We must ask our *rich neighbors,* or we shall not make good marriages for our children. Thus we obtain a requital in some form in each case. We must not congratulate ourselves, therefore, on the lavishness of our hospitality in any of these cases. None of them can be quoted as evidencing a noble or unselfish affection. There is nothing in connection with any one of them to differentiate us from the children of the world.

What does God do? Does He not invite to the rich provision of His love *"the poor"* who are bankrupt, *"the maimed"* who need to be carried, *"the lame"* whose crutch is their only method of locomotion, and *"the blind"* who must live by begging? We are all included in these categories. And does not the very happiness of God consist in blessing and helping those who can give Him only thanks? In His lifetime it was to such that Jesus ministered. Let us do likewise! Let us cultivate a love which looks for no earthly requital, but finds its reward in the blessedness of a Divine self-giving. (See Luke vi. 32-36.)

The Neglect of the Heavenly Banquet. A rather unctuous remark by one of the guests drew from Jesus another of His most notable parables. This man seemed to take it for granted that, without question, he would sit down at the feast which the Jew associated with Heaven (cf. Isa. xxv. 6; Rev. xix. 9). Our Lord taught that the bidden did not always accept the invitation.

It is the custom still in the East to send repeated summons to a feast. The excuses were very paltry. It was incredible that a man should buy a piece of land without first seeing it; that another should purchase ten oxen without first trying them; or that yet another should not bring his newly married wife with him. No wonder that "the master of the house" was angry. It was evident that these people flouted his great preparations to show honor and give pleasure. There was evidently a conspiracy of studied dislike, prevailing throughout the entire district. But how apt a picture this is of the way in which men treat the vast provision of the eternal world, where God invites us to partake of all the riches of His grace and wisdom, His power, purity and beauty! The children of this world are so taken up with the land question, the search for driving power, the felicities of the home, that they treat the substantial realities of Heaven with utter neglect.

If those who refused the first invitation represent the religious Jews, those included in the second are clearly the poor and outcast, the "publicans and sinners," of the chosen race, of whom the Pharisees spoke so contemptuously. See John vii. 48, 49. How often it has been found that those who have least advantage, so far as this life is concerned, are most ready to welcome the offers of Divine mercy! Ah, what comfort it is to read over the list of disabilities recited in ver. 21, and to realize that God's best gifts are within our reach, even if we are the least of the least!

Those included in the third invitation are probably the Gentile world, found in the great thoroughfares of the world. See Acts xiii. 46. The Jews were bidden, but refused; Gentiles, therefore, are coming from the four quarters of the globe to fill the vacant seats (cf. Matt. viii. 11, 12; Rom. xi. 17). We have missed many good things in our lives, let us see to it that we do not miss this great occasion. All is ready, we have only to say Yes, and go.

GOLDEN TEXT: *Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke xiv. 11.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Psalm lxxii. 1 to 19.

Pakhom, says Tolstoi, had received permission to possess as much land as he can walk around from sunrise to sunset. At the moment of sunrise he is ready to start. He starts leisurely. It occurs to him that by quickening his pace he can possess more. At once he does so. By a faster pace he can take in much beautiful country. Still faster he runs. The fever burns in his veins. One word is with him: *more,* MORE, MORE. The sun is hasting to its setting. With tremendous energy he forces his body to the last possible exertion, and, as the sun sinks behind the horizon, he reaches his goal—to drop dead. "So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof."

* * * * *

It is said that too long a period of fair weather in the Italian valleys creates such a superabundance of dust that the traveler sighs for a shower. His clothes become white with dust, his eyes smart, the grit even finds its way down his throat; he is almost smothered. He who lives in an atmosphere of financial prosperity is worse than the traveler in Italian valleys, for the dust of gold clings tighter, sinks deeper and fastens itself upon the spiritual life, deadening all high and noble instincts.

* * * * *

It has been truly said that all men have the motto: "Get Gold."

"The vain man adds: 'and wear it.'
The generous man adds: 'and share it.'
The miser adds: 'and spare it.'
The prodigal adds: 'and spend it.'
The usurer adds: 'and lend it.'
The fool adds: 'and end it.'
The gambler adds: 'and lose it.'
The good man adds: 'and use it.'"

"But this I say, He which soweth sparingly shall reap also sparingly; and he

which soweth bountifully shall reap also bountifully."

1 Corinthians xv. 1 to 10.

It is the custom in some parts of Italy for young girls upon their wedding day to throw into a bag a handful of petals from their bridal roses. Each year, upon their wedding anniversary, they add another handful; at death their heads rest upon this pillow of rose leaves. Better than this pillow of rose leaves for the twilight hours of life is the pillow of happy memories. Let us start to-day to fill our memory pillows.

* * * * *

The first and best asset to a good memory is a good "forgettery."

"If you see a tall fellow ahead of a crowd,
A leader of men marching fearless and proud,
And you know of a tale whose mere telling aloud
Would mean that his head must in anguish be bowed,
It's a pretty good plan to forget it.

"If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark; and whose showing, whose sudden display,
Would cause grief and sorrow and life-long dismay,
It's a pretty good plan to forget it.

"If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it."

* * * * *

A group of high school girls were discussing mottoes for the New Year. "Hitch your wagon to a star" was the favorite. Jessie, the most popular girl in the school, had not expressed her preference. Turning to her, one of them asked: "Haven't you a motto, Jessie?" "Yes. It is this: 'Me last.'" "Why, what does that mean?" several exclaimed at once. "Just what it says," replied Jessie. "I must think of myself last. I am to put everyone else ahead of me, and look after myself when everyone else is taken care of. See?" The girls saw. Can *you* see how to have a "well-stored memory"?

Proverbs xxii. 6.

"Why, that establishment is made up of failures," said a man, speaking of a great mercantile house. "That is, it is made up of men who have started in business for themselves and failed, though they were experts in their own particular lines." Men who have apparently failed in Christian work, fitted into their proper places, have become experts in their department. Every man's niche is born with him. Those who are obliged to search out that niche get the most valuable training.

* * * * *

"There's no use to try to get along these days," said a young journeyman plumber, "unless you want to learn all there is to know about your business. The fellow who doesn't simply isn't in the game. He may not be 'fired,' but he's sure to be 'canned.' And when anybody is laid off it's the man who doesn't care to learn." Training for Christian service is learning how to put all of oneself into the details of the King's business.

* * * * *

"I dreamed," said Molly, "that I was alone in a big room, and a man came up to me with a woman who looked like me, but was much prettier. She had red cheeks, such as the doctor said I might have if I'd take more exercise. She was taller, or I guess she just looked taller because she stood so fine and straight. I began to talk to her. She had the sweetest voice and she knew everything. She'd read all the books that I've always meant to read, and she could play the piano wonderfully, as I might if I only hadn't stopped practicing. And somehow I felt she never lost her temper as I do, and that everybody who knew her must love her. I don't know how I knew all these things, for she didn't tell me. I just sort of felt them the way you do in dreams. Still I didn't know who she was, and she wouldn't tell me, so I asked the man, and he said: 'Why, haven't you found out yet? She's the girl you might have been.'"

Acts xiii. 1 to 12.

It has long been a saying among Persian Mohammedan religious leaders that if any one takes up Western education, even to

the extent of learning a European language, he becomes an infidel from the Mohammedan point of view.

* * * * *

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the *beginning* of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined," was what the English Lieutenant Governor of Bengal said at the *close* of the nineteenth century.

* * * * *

"There's no use in keeping the church open any longer; you may as well give me the key," said a missionary to a poor woman, the only member left of a church which once filled the building, her companions having all returned to their idols. "There is Christian worship in the village three miles off," he added, noticing her sorrowful look; "any one who wishes can go there." "Oh, sir," she pleaded most earnestly, "do not take away the key! I at least will still go daily to the church, and sweep it clean, and will keep the lamp in order, and will go on praying that God's light may one day visit us again." So the missionary left her the key, and presently the time came when he preached in that very church, crowded with penitent sinners. Who dares say "Missions don't pay" when out of heathen darkness such a harvest of faith can be gathered?

* * * * *

The story is told of a poor girl, a stenographer, who offered herself for the foreign field, but was rejected on account of her health. With a heart almost breaking with disappointment she began saving money to support native workers. Now there is a community in Northern India where there are more than a thousand souls who have been brought to Christ by this one frail girl—a thousand who have passed "out of darkness into his marvelous light" because one girl cared! O Master, help us to *"care"* like this.

Philippians iv. 13.

John Wesley wrote in his diary one day: "To-day I grieved the Divine Spirit by speaking uncharitably of one who is not sound in the faith. Immediately I was in great darkness." Alas, that so many are kept from the light and power of the Divine Spirit through uncharitableness!

* * * * *

"Dey says she's got r'ligion," remarked Aunt Dinah doubtfully of a certain camp-meeting convert. "Ef she has, she's took it mighty light; it don't hender her goin' on jes' de same as ebber, an' nobody needn't be 'fraid ob ketchin' it from her." If the power within us be the power from on high, others will catch it.

* * * * *

"Spin cheerfully,
Not tearfully,
Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

"The shuttles of His purpose move,
To carry out His own design;
Seek not too soon to disapprove
His work, or yet assign
Dark motives, when with silent dread
You view each sombre fold;
For lo! within each darker thread
There twines a thread of gold.

"Spin cheerfully,
Not tearfully,
He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God,"

because within this darker thread lies God's golden thread of power.

* * * * *

When someone asked a missionary if he *liked* his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us." Such a love begets the strength to do the "all things."

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. J. Stuart Holden, M. A.

MARCH, 1914.

Sunday, 1st. 2 Cor. i. 1 to 11.

There is an element of vicariousness in all Christian experience. "None of us liveth to himself"; and every experience, both of affliction and comfort, is directed toward the full equipment of the believer for Christian service, which is the mediation and interpretation of God to other lives. For only as we are in our own affliction comforted and uplifted by the Divine grace are we ever able to communicate that grace to others who are suffering in like manner. There is a sense in which the whole human family is a brotherhood of need. And only by fully entering into the common experience of men, and himself proving the reality of the Evangel, can the servant of Christ effectively help and bless them.

It is on this account that Paul regards his sufferings as borne for the sake of the Corinthian Christians. Whatever these sufferings were—whether as has been supposed a serious illness, or violent opposition and persecution—it is evident that they were very severe; bringing the Apostle at one time even to the very gate of death. But just as in nature sweet perfume is distilled from very unpromising plants and flowers, so in these very things is learned the old lesson of man's weakness and God's might. Hence his survey of God's grace toward him, which sounds like a triumphant doxology. It is a song of deliverance in all tenses, past, present and future; and voices the confident faith that the God Who has been hitherto so faithful will henceforth also safely shield and guard His child.

It is always part of Paul's inspiration (and ours also) that he is leading the way for other feet to follow, and is making life more explicable for those who like him have to walk through the darkness to the place of triumph and thanksgiving. This is the true glory of life for us all, and its highest value.

Monday, 2nd. 2 Cor. i. 12 to 20.

It is no exaggeration to say that part of the sufferings to which the Apostle has already made allusion, is the ungracious treatment he has received at the hands of the very ones to whom he now writes. The charges and accusations made by the Corinthians against Paul have cut him to the quick, and thrown him on the defensive. The mere fact that he had failed to carry out the original plan of a visit to them (of which he had previously written them) furnished them with the opportunity of charging him with insincerity and fickleness, which for the sake of the Gospel of which he is a minister he regards himself as bound to repudiate. He is no mere man of trifling indecision, saying "Yes" and "No" as considerations of convenience dictate, and his indignation at being so misrepresented is not unnatural. However, as is his custom and characteristic, he lifts the discussion out of the realm of the merely personal, by his declaration that the whole of his life and conduct is governed by his relationship to the unchangeable Gospel of Christ which he proclaims. As the promises of God in Christ Jesus are "yea, and . . . . Amen," so also in his mediation of those promises and in his proclamation of that Evangel he is sincere and trustworthy. For his life is rooted in God, and his activities are all the outcome of His indwelling Spirit.

What a lesson is here for those of us who in the exigences of Christian life and service are sometimes also called upon to defend our own character! The servant of *The Truth* must himself be true, and the messenger of the Evangel must partake of the character of his message. The safeguarding of our heavenward relationship,

whatever this may cost, is the only possible way in which life shall be its own advocate before its critics.

Tuesday, 3rd. 2 Cor. i. 21 to 24.

It is instructive and interesting to see how humble is the Apostle even when, as in this instance, he is compelled to be severe in his own defense as a minister of Christ. It is always obvious that he cares infinitely more for the reputation of the Gospel and of the Lord than he does for his own. Indeed, it is only that the ministry may not be blamed that he undertakes any self-justification at all. In doing so, however, note how he unites these Corinthian Christians (with whose fault he is dealing) with himself, in respect of God's grace and their mutual relationship with Him. It is conceivable that he might have said: "He . . . . stablisheth us," "hath anointed us," "hath . . . . sealed us," as a vindication of his apostolic authority. Rather, however, does he prefer to be associated directly with them as a brother. He writes: "He which stablisheth us *with you* . . . . is God."

This recognition of spiritual union is infinitely more likely to disarm prejudice than any suggestion or affirmation of spiritual superiority could be. The man who assumes dominion over the faith of others is certain sooner or later to arouse opposition for himself and his mission. But the one who takes this place as "helpers of your joy," recognizing thus at once a common kinship of need, invariably succeeds in drawing men to Christ, Who is the ultimate solution of all difficulties, personal, social and national.

Wednesday, 4th. 2 Cor. ii. 1 to 11.

While still pursuing the matter of his unchanged plan concerning them, and dealing with the unwarranted charge of insincerity and cowardice which has been made against him, the Apostle rises to a yet tenderer and more intimate note than those hitherto sounded. "For," he says, "out of much affliction and anguish of heart I wrote unto you with many tears; . . . . that ye might know the love which I have more abundantly unto you." This has reference not only to the immediate matter of his own defense, but to those things about which he had had to write so sharply and sternly in his former Epistle. However drastic had been his condemnation of the sin, his love for the sinner is like his Master's—unchanged. And in dealing as they themselves must do in the Corinthian Church with the offender, he exhorts them to manifest the same spirit. Even though according to his own direction they had excommunicated the notorious sinner from their fellowship, they are not to abandon him. They are to seek the good of the offender by endeavoring to bring about his ultimate restoration to fellowship with God and with themselves just as they are to seek the good of the whole Church by disconnecting him while he pursues an unrighteous course of life.

The aim of such discipline as is necessarily imposed must always be the restoration and reinstatement of the erring brother. For this is the spirit of Christ; and to depart from it is to give Satan an advantage. He, the great adversary of souls, would be the only gainer if, by the unsympathetic attitude of the Church, the sinner is driven to self-despair and to all the unbridled ungodliness to which it so often leads men. Tender pity and earnest solicitude for those who have forfeited the privilege of Christian fellowship by their own wrongdoing, must always characterize the professed servant of Christ. He must always act toward others, as Christ in His mercy has acted toward him. "It is enough for the servant that he be *as his master.*"

Thursday, 5th. 2 Cor. ii. 12 to 17.

In these verses the Apostle is giving free rein to the spirit of thanksgiving and exaltation which his experience of the grace and power of God has evoked. Putting them together they form a description of the ideal servant of God, and one which we may well take as a type to be emulated by the exercise of every prayerful energy of our souls.

Firstly and chiefly, the servant of Christ must himself be a man who realizes the guided life as one of real triumph and victory. He is never without his conflicts and personal encounters with the evil one, but such is the consciousness of God's power communicated to him in his union with Christ, that in all things he is made

"more than conqueror." It is indeed only such an one who can proclaim with authority His Gospel of deliverance and salvation. By contact and in communion with Him, he assimilates something of the fragrance of His life, and it is this unmistakable redolence which is the strongest part of his influence upon men. Just as a sweet perfume penetrates the atmosphere and irresistibly compels the attention of men to its source, so is the holy life a silent challenge of all that is evil; and its striking contradiction of all that is unworthy inevitably draws men's attention to the Lord Who is its Author and Sustainer.

Further, the true servant of Christ realizes that he stands between the contrasted destinies of those amongst whom he witnesses. The only alternatives, according as men accept or reject the Gospel, are life and death. And this knowledge invests the life of Christian service with solemn seriousness. For it is no light thing to stand at life's crossroads with the certain knowledge that our ministry is of eternal consequence to men. One thing it will certainly do for us. It will forever prevent us adulterating the Word of God in order to insure for ourselves any personal gain, as some dishonest shopkeeper may adulterate his goods in order to increase his profit. For all the service is done in the sight of God. To live always under His conscious oversight is to make such insincerity an impossibility. The grace manifested in Christian servants of this pattern will inevitably soon repel the modern charge as to the lost power of the Gospel.

Friday, 6th. 2 Cor. iii. 1 to 3.

Paul's method of commending himself is the only possible one open to a minister of the character previously outlined. For he refers to the practical outcome of such service as he has been enabled to accomplish, and sets it forth as the most certain proof of his apostleship: "Ye are our epistle," "Ye are declared to be the epistle of Christ, ministered by us." These statements taken together declare that the transformation of the lives of these Corinthian Christians, of which all the world was aware, while the direct result of Paul's ministry, had really been the work of Christ. It is as though Christ had written the letter using Paul as His amanuensis. In any sphere of life achievement is the one certain proof of capacity. And in none more than in the realm of spiritual things. Paul is prepared to stand or fall as a servant of Christ by what has been wrought in their hearts and lives.

There is no more illuminating conception of any Christian life and its possibility than this, that it is the epistle of Christ. Those who are His are sent forth into the world to express His thought, and to proclaim His message. As such, Christians are continually being read by all men, and not always with friendly eyes. Hence how important it is that each of us sees to it that nothing is being written upon and read in our lives which is a contradiction of the signature the letter bears—the very name of Jesus Christ Himself. Discrepancy of any kind reflects not upon the letter, but upon the writer; and therefore in measure at least Christ's reputation is entrusted to each one of us. As also the writer of any letter sends it whither he would, so Christ sends us as His letters out into the world, or into that part of it for which He has a special message, which He would have delivered through us. This is why the circumstance of every Christ-governed life is sacred, and the road by which we travel holy ground.

Saturday, 7th. 2 Cor. iii. 4 to 6.

Whenever it is necessary to speak of his work the true servant of Christ is always careful to disclaim any personal confidence apart from God. If there is any virtue and if there is any praise, it is alone attributed to the Lord Who has made him an able minister of the New Testament, so that to Him is ascribed all the glory of the work and its outcome.

In view of all that Christian service entails for every one of us, how blessed and reassuring is the proclamation that "our sufficiency is of God"! The Bible indeed holds no larger word than "sufficiency," which is elastic enough to comprehend every need, every circumstance and every contingency. There is no overplus in the Divine enduement, which is always sufficient for the direct service to which it is

appropriate. On the other hand, there is no lack. With every entrustment is the certain sufficiency of all that is necessary for its faithful fulfilment. It is this fact that transforms the energy of the weakest servant into a ministry of light and life. Why then should any one of us ever hold back from fullest obedience to the Master's call?

Sunday, 8th. 2 Cor. iii. 7 to 15.

Paul's comparison of the old dispensation with the new is part of his exaltation of the glory of the light into which Christ has brought His people. To him personally it has been a translation from a mere passing and perishing glory to a permanent, and from all that tended to death into that which is quickening and life giving. Christ has become to him not merely the fulfilment of the old law, but the foundation of an entirely new order of things, infinitely more real and glorious than anything which apart from Him was possible to men. And it is this conception of the glory of Christ and His work which gives the character and color to all the Apostle's thinking and teaching. He is a Christ-captured man in all the deepest instincts and capacities of his life, and hence it is, that his message to men glows with the power of fervent devotion.

This, after all, is the first and chiefest equipment of those who would do service to Him in the world. The laborer who himself is a lover, and the worker who is first a devoted worshiper, alone succeed in carrying men's conviction regarding the reality of the Lord Whose word they bear.

Monday, 9th. 2 Cor. iii. 16 to 18.

Paul's declaration that when Israel shall turn to the Lord "the vail shall be taken away" is of much wider significance than a mere application to Israel would suggest. It is a declaration of entire enlightenment to the sincere and honestly repentant heart; and contains a promise of illumination to all who are truly desirous of walking in the light "even as he is in the light." Such ones are set free from all the bondage of obscured vision, by the Spirit of the Lord,

> Whose blessed unction from above
> Is comfort, light, and fire of love.

In making this declaration Paul unites himself once again with all believers. This is the blessing of which all are partakers. The humblest, weakest, and most consciously needy disciple may rest upon this assurance of ultimate transformation into the likeness of his Lord, as he continuously beholds His glory.

That the process is gradual is inferred by the intimation that it is "from glory to glory," so that none need be discouraged by reason of obvious shortcoming and present failure of perfection. But let it never be thought that "beholding" is a mere passive attitude on our part. No man truly *sees* Him who is not living in active obedience to every already gained ray of light and knowledge. To obey what we already know of His will is the only certain pathway to fuller apprehension of His salvation. God always coöperates with the man who is in earnest, but there is no possible affinity between laziness and holiness. The ultimate glory of life is to bear the image of Christ, and so be His reflectors before the world. But this is only possible by honest and sincere endeavor upon our part, reinforced by all the energies of the Spirit of God. That it is so possible, and possible to all, is the glory of Christ's Gospel.

Tuesday, 10th. 2 Cor. iv. 1 to 4.

This whole chapter is from many points of view perhaps the most beautiful of all the Apostle's writings. It is a statement of his own personal experience of the glory of those things which he has already proclaimed to the Corinthians, and of the steps by which he has reached his present position as a servant and minister of Christ. Note how at the very commencement of the statement he joins together this "ministry" and the "mercy" of God, which conjunction all who seek to serve Him must ever maintain. For no one needs so much of God's mercy as the one who ventures to stand before men and to declare His Word. It is so easy to mar His thought by shortcomings of personal life, that were it not for the undoubted knowledge of His free mercy and the kindness of His judgment, the burden of the service would be well-nigh impossible to sustain.

Further, the consciousness of God's mercy involves the renunciation of all things doubtful and dishonest. The serv-

ant of God must be as transparent of life and sincere of motive as he is bold in the public exercise of his ministry. For it is not merely by proclamation of the truth, but by manifestation of its power in his own life that he commends both himself and his mission "to every man's conscience in the sight of God." Truth must be incarnate in the teacher or it will fail of acceptance. In us, as in our Lord and Saviour, the Word must become flesh. Language must be translated into life. The facts of God must be made visible as the forces of holiness.

It is well, too, to be reminded, as Paul here reminds us, that we live not only in the sight of men, but "in the sight of God," and are continually confronted by a deep and unspeakable responsibility. For if in any way owing to our own inconsistency or discrepancy the Gospel is hidden, those from whom it is thus obscured are in danger of being lost. For "the god of this world" is always a factor in the situation to be prayerfully and humbly recognized. And only by carefully and closely maintained union with our victorious Lord can we, His servants, frustrate his design of darkness upon "them which believe not."

Wednesday, 11th. 2 Cor. iv. 5 to 7.

The man who has seen Jesus Christ can never be guilty of preaching himself, or of setting himself forward in any way. For that has brought to him a knowledge of his own worthlessness and a sense of condemnation which forever preclude reference to himself in any other sense than that of a bondslave of Him Who redeemed him. And those who are His bondslaves are the voluntary servants of all men for His sake. Such an attitude disarms all suspicion and hostility, and opens the door as nothing else could do for the exercise of the ministry of the Gospel.

Moreover, this consciousness of Christ-possession brings with it also the ever-increasing consciousness of personal weakness, and that "the treasure of the knowledge of the glory of God" is entrusted to a very fragile earthen vessel, which has in itself neither honor nor value apart from this treasure so bestowed. This is both the condition and the consequence of the Divine favor. For no man is really going to be used of God to enrich other lives by the distribution of the Divine riches, who is not himself so entirely humbled in the service as to be self-forgetful and willingly lost sight of. For God will not give His glory to another. But He will and does graciously entrust the interests of His Kingdom to weak and feeble souls who are willing to give Him the supreme place in heart and life. Such ones may be, and often are, entirely overlooked by the world and the Church, but will be honored indeed by their Master. And this is honor enough.

Thursday, 12th. 2 Cor. iv. 8 to 12.

The true identification of the servant of Christ with his Lord is nowhere more clearly set forth than in these verses. Opposed by hostile power and attacked on every hand by a malignant and strong foe, he who is carrying out Christ's will in the world must expect to receive something at least of Christ's own treatment. His life will be of a necessity a daily dying, but his very sufferings will only serve to make Christ Himself the more visible to those amongst whom he witnesses and works.

This is indeed the greatest glory of life—to manifest and magnify Him in such wise as to make it possible for other lives to come to a saving vision of Him. This also is the sufficient compensation to the suffering servant—to know that as death works in him life works correspondingly in those whom he seeks to bless. And it is a true following of Him, "who, for the joy that was set before him, endured the cross." Part at least of His support was the consciousness that the outcome of His Passion should be the quickening of souls dead in sin. And this the servant shares with his Master according as he serves him faithfully, and without counting the cost.

Friday, 13th. 2 Cor. iv. 13 to 18.

Not only does the consciousness of blessing to other lives sustain and support that one who gives himself to a service which involves suffering, but the inspiration of a glorious hope, also, sustains and strengthens him. "Day by day the inward man" of

the heart "is renewed" in strength and courage as he contrasts his present experience with its certain ultimate outcome. At present he suffers "affliction," but ahead of him is "glory unspeakable." Heavy though the pressure of his tribulation may be, it is but "light" compared with the "weight of glory" of which it is the forerunner. At worst, too, it is "but for a moment," whereas the promised glory is "eternal."

Furthermore, such service as this refines a man's power of discernment. He learns to look upon the present things of life with a true estimation of their value, and refuses, therefore, to be terrified by them. To him "the things which are not seen" are the all-important; and these are his goal. For already he has the earnest of them in a present experience, which only serves to intensify his determination not to fail of full realization by any weak or cowardly desertion.

This is one of the lessons which all Christian workers need to learn, and to live by. We are only safe from the insidious temptation to self-pity, and all that it leads to, by looking beyond, or rather through, the transient things to those abiding and glorious realities which are our real life and good.

Saturday, 14th. 2 Cor. v. 1 to 8.

Paul seems to have a premonition that the ultimate earthly end of his service is to be death. It may be that the Lord will come before his course is completed; but it may be, on the other hand, that his tribulation and suffering will end in the laying down of life for his Lord. This prospect, however, causes him no fearful anxiety. Should it be so he declares his assurance that death will just be to him as the taking down of a tent, for which he has no more need since he goes to inhabit the House of God. With all its grim terrors death is entirely powerless to separate him from "the love of God which is in Christ Jesus." At most it will but unite him more firmly to the One Whom having not seen he loves, and Whom to see face to face is but to make love perfect.

Meanwhile he is a pilgrim, "absent from the Lord," yet always journeying toward Him. In the truest sense Paul with all his fellow-pilgrims will never be at home until they are in His presence. Death then, whenever and however it comes, is only the King's servant to bring His other servants into the glory which He has prepared for them.

Sunday, 15th. 2 Cor. v. 9 to 12.

In one pregnant sentence Paul has voiced the ambition and aim of every true servant of the Lord: "We make it our aim, whether at home or absent, to be well-pleasing unto him." This determination is strengthened by the consciousness that each must one day stand before the judgment seat, where the criterion of all life and the standard of all judgment shall be just this,—whether it has been lived for His pleasure or for our own.

How entirely does this determination to subordinate everything to the consideration of God's pleasure cut the Gordian knot of all life's difficulties and perplexities! For there is never any ambiguity or uncertainty about the things that please Him. Conscience is an unerring guide in this matter, enlightened as it is by His Word. Indeed, to the one who truly seeks to live in communion with his Lord, pleasing Him becomes a matter not so much of deliberation as of instinct.

Nor must it be imagined that it is a difficult thing to please Him. Love is never hard to please. It is gratified and gladdened by the smallest activities and sacrifices dictated by responsive affection. And hence the life which pleases God is the life which is itself fullest of unfailing pleasure.

For every one of us, too, this is the open secret of independence. The servant of Christ does not consider the pleasing of men, which so often involves him in snare and bondage. To be assured that his Lord is gratified, is at once the sufficient reward of the servant and his entire liberation from every other consideration.

Monday, 16th. 2 Cor. v. 13 to 16.

Again, the secret of this constant endeavor to please the Lord is to be sought for, and found alone, in reciprocal love to Him. The only inspiration which is not spasmodic and uncertain is that love for Christ which is born of His love for us.

For it is love alone which enables anyone to suffer with gladness, and to serve uncomplainingly. Indeed, love is the only possible explanation of such a life as that which the Apostle himself lived, and unto which we are urged by all the constraint of the Gospel. The object of Christ's death, which is the supreme expression of the Divine love, is indeed just this; and those who realize this no longer are able to live "unto themselves," but are constrained to live "unto him." His love gives the deathblow to all human selfishness. Personal experience of His redeeming grace shifts the center of life from self to Christ, and living "unto him" means nothing less than living for the fulfilment of His purpose toward all those for whom He died. That man alone has apprehended the significance of his own redemption who endeavors to spend and be spent in order that other lives may be brought under the power of Christ's salvation.

We do well to examine ourselves honestly and often by this standard, lest by any means we should be self-deceived and encourage ourselves in a deadly delusion.

Tuesday, 17th. 2 Cor. v. 17 to 21.

These verses form in themselves a complete miniature Gospel. They begin by declaring that all the blessings with which God has potentially enriched man are only known actually to those who are "in Christ," i.e., to those who have left the old standing-ground of their own self-righteousness, and have united their souls to Him by living faith in His redeeming death. All such are brought by this very union into a new world, in which the facts of redemption become the factors of godliness. Thus consciously reconciled to God themselves, there is committed to all believers "the word of reconciliation" which they must proclaim to the world. Every saved man himself becomes Christ's "ambassador" in a country dominated by a hostile ruler. He must there represent his Lord, acting always in His interests, and manifesting to all men this spirit of tender and gracious entreaty.

How high and holy is this calling to live and speak on behalf of Christ Himself! If we always realized it, with how much more seriousness would life be invested! How many things should we not gladly relinquish in order to accomplish the fulfilment of this commission! And with what scrupulous care would we not order our lives in every detail, lest in any way we involve Him in misrepresentation! For this is perhaps the highest aspect of our responsibility, that before an unholy world we should be as "the righteousness of God."

A profession such as this invites the scrutiny of the world. And conscious as we are of its critical and often unfriendly examination of our claims how frequently should we remind ourselves, that we are our message; and that not what we say but what we are is our real witness. And how prayerfully should we seek to realize the sufficiency of our Lord's grace to make us true and worthy of His confidence!

Wednesday, 18th. 2 Cor. vi. 1 to 10.

Here we have a description in detail of the true ambassador for Christ. As already pointed out it is the quality of his life which either confirms or makes ineffective the proclamation with which he is entrusted; and these verses hence, while primarily referable to Paul's own service, afford direction to all who like him would serve the Master.

His first governing realization is that of partnership with God. While as Christ's ambassador he acts within His instructions, the whole power of God is at his back for confirmation and protection. He labors always with a sense of urgency, for the length of his opportunity is limited by "to-day." This fact has its appeal not only to those to whom the message is sent, but to those also by whom it is given. And this fact, above all others, strengthens the plea that life should be so completely dominated by the Spirit of God, as to afford no ground for adverse criticism upon the part of those who are unfriendly toward Christ and His claims. The discrepant lives of those who profess to serve Him are too often the ready and justifiable excuses of those who are in reality entirely indifferent toward Him. Especially is this care for consistency to be exercised when the worker for Christ is living under the stress of avowed opposition to his message and mission. For it is when the heat is applied

that the dross in the metal comes to the surface. And as with metal so with men.

But how entirely ample are the resources by which this life on the highest levels may be maintained: "by the Holy Ghost, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left." All these enduements combine to make it a present possibility for every one who names the name of Christ also to manifest His Spirit and likeness. Paul claims no monopoly, and we can plead no exclusion.

Thursday, 19th. 2 Cor. vi. 11 to vii. 1.

This affectionate exhortation to the Corinthians is as much needed in this our own day as it was then. For the world has invaded the Church so successfully, and the line of demarcation between Church and world has been so well obliterated, that it is often difficult to recognize the one sphere from the other, at any rate by the lives of those who dwell in them. Just as the Temple of old was separated from all secular purposes and devoted to the worship and service of God, so the life of each individual Christian is to be set apart. True fellowship with God is an impossibility to the one who is seeking his pleasure and profit in the doubtful and often sinful things of the world. And where that fellowship is broken or interfered with the holy affluences which should flow from each living temple, bringing a consciousness of God into the world which so largely forgets Him, are impossible. It is when the Christian is as unlike the world as possible that he has the most influence upon the world.

On the other hand, conformity to its often ultra-foolish fashions and changing conventions soon brings Christians into a bondage which precludes all Christ-glorifying service. Too long has the Church tried to reconcile its own ideals with those of the world, to its own undoing. Here, if anywhere, is the secret of much of the impoverishment and powerlessness, which to-day makes its professions a byword. Spiritual power is always the direct result of a close and unworldly following of Christ, on the part of Church or individual. Wherefore "come out, ... and be ye separate"!

Friday, 20th. 2 Cor. vii. 2 to 16.

The Christian life is no mere passive acceptance of truth, but an active translation of truth into practice. With increasing light there comes inevitably to the Christian soul a discriminating consciousness with regard to the good and evil things in his own life. Having also as the foundation of his faith the "exceeding great and precious promises" of God, he unquestioningly renounces all that tends to defile and as strenuously resists its efforts to regain a foothold in his life. This is at any rate the negative side of the practice of holiness; and one which we can never afford to overlook or neglect. Just as sin is entirely incompatible with the professed love of God, so that creed is of little worth which does not inspire those who profess it to strenuous sincerity in this respect. There is a love which casts out all fear, but there is also a love which inspires fear, and this is the fear of God in which those who love Him live. For such there can be no compromise with evil, nor can any quarter be given to the foes of Christ.

In all this note how careful Paul is to avoid severe fault-finding and harshness. It is his intense love of souls which inspires his every ministry toward them. For though he regrets having caused them sorrow by the things he has had to say, he rejoices that the sorrow has issued in blessing to them; and to encourage them how generously he adds the assurance of his confidence in them! In all this he affords us a noble example of Christian service, and an illustration of how completely the surrendered life of the servant may reproduce the spirit of the Master. Remember that the like duty rests upon us of making the possible into the actual by undivided devotion to the Lord Whose name we bear.

Saturday, 21st. 2 Cor. viii. 1 to 7.

The question of the collection for the poor at Jerusalem affords Paul the opportunity of giving the Corinthians an exhaustive treatise on the grace of Christian giving, which he opens with an extended reference to the generous action of the impoverished Macedonian churches. Their generosity has been all the more noteworthy because of their poverty, and is held up as an example, as indeed it is.

The outstanding feature in their case is that it all proceeded from the gift of themselves to the Lord. The greater gift is a fountain from which all else flows. Having given themselves to Him they could not, and did not, withold their possessions. This is the true order of all Christian liberality. God Himself does not ask men to give toward the support of His work, who have not first given themselves in faith and love to Him. For before all things He seeks the heart devotion of His people. This secured, all else follows in natural sequence.

The Apostle is careful to point out to the Corinthians that their spiritual gifts of faith, utterance, knowledge and diligence are to be either confirmed or contradicted by their attitude toward material things. Consecration has a cash value then and now. When a man has grace enough to gladly put his means at the disposal of the Lord for the support of His work, the sincerity of his love to Christ is proven. Let us see to it that we "abound in this grace also."

Sunday, 22nd. 2 Cor. viii. 8 to 15.

There is a higher example of the grace of giving, which is at once a surer pattern for the Corinthians and for ourselves, than was even the generous liberality of the Macedonians. It is that of our Lord Jesus Christ, Who "though he was rich, yet for your sakes became poor, that ye through his poverty might be rich." All true giving is at once a reflection of His gift, and a response to it. Too often, alas, the whole matter of giving is regarded as a burdensome and irksome duty, to be avoided if possible. When, however, the great light of Christ's example shines upon it, it is seen as a very vital part of Christian life, and is revealed in all the beauty of an unspeakable privilege.

"How much owest thou unto my Lord?" may quite well be the query addressed to us by those who solicit our support for the enterprises of His Kingdom. And if our response is to be regarded as an adequate indication of our sense of indebtedness, we may go a step further and say that the gifts bestowed upon the Lord's work in the proportion which they bear to our whole possession, are infallible indications of the worth we put upon Him. It will help us when making our gifts to have before us the proclamation of Heaven as our pattern: "Worthy is the Lamb that was slain to receive. . . . . !" Love to Him is attested by the personal and practical conclusion we put to this doxology.

Monday, 23rd. 2 Cor. viii. 16 to 24.

It is always necessary to exercise care in regard to the financial side of the life of any Christian Church or organization. There seems to be an insidious snare connected with the possession of money, which is only avoided by the exercise of most careful honesty. How many an individual Christian life, and how many a Christian Church, too, has come to grief in this very respect!

Notice how Paul elevates the whole subject by making it part of the expression of relationship with the Lord. He speaks, for instance, of the fulfilment of the trust which has been reposed in him in this very matter as "this grace, which is administered by us to the glory of the same Lord." Further, he declares it an incumbency to provide for "honest things, not only in the sight of the Lord, but also in the sight of men." And again with regard to brethren who are associated with him in this service: they are "the messengers of the churches, and the glory of Christ." The temporal things of the spiritual man may become a part of his capacity to serve the Lord. On the other hand, however, they may become the very destruction of his own soul. How to hold and use them arightly is one of the first lessons in the school of grace, which the Lord will Himself teach to all who are desirous of giving sincere proof of their love to Him. But the lessons are practical and never merely academic. If any man is not willing to be taught, not only about giving, but actually how to give, let him therefore not seek membership of Christ's school. It is only maintained by obedience.

Tuesday, 24th. 2 Cor. ix. 1 to 8.

How comprehensive and abundant is this declaration that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may

abound to every good work." This at once puts within the possibility of each one that full service of Christ which alone is a worthy response to His love. Whether the service be, as in this primary significance, that of giving to Him the use of the gifts with which He has entrusted us, or the work of witnessing for Him by life and lip, or the innumerable other activities which are open to all His followers, here is adequate enduement. Note well the amplitude of it. God's grace producing *all* sufficiency, in *all* things, and at *all* times! What a rebuke this is to the poverty and powerlessness of the average Christian life! We are apt to live as paupers when we should live as princes. We eke out a precarious existence on a mere pittance of grace, when all the time the riches of God are at our disposal.

It is noteworthy, too, that grace is only bestowed upon us that we may in turn bestow it upon others. "Use it, or lose it" is the supreme law of all spiritual enduement. In every life the outflow must equal the intake or the supply will be cut off. The ineffectiveness of any Christian life is no reflection upon the grace of God, but is rather always to be understood as an evidence of imperfect consecration.

Wednesday, 25th. 2 Cor. ix. 9 to 15.

One who would go forth as a sower of the Good Seed must himself first of all be an eater of the Bread of Life. It is ever God's way to strengthen us in communion with Himself before sending us out to the field of service. The Word of God must become our personal sustenance, before we can fruitfully sow it as seed in other hearts. Many a Christian worker, busy and indeed overbusy in the field, is weak and enfeebled in his work because of the neglect of the needs of his own soul. Summer heat and winter cold prove too much for the underfed worker, and many a spiritual tragedy may be traced to this personal neglect.

It is likewise the cause of much fruitlessness of effort; for only that which has become in a true sense part of our own lives, as bread eaten becomes part of the body, is of power to influence and help other lives. It is not the mere word of God as mentally understood, but that which is proven in the spiritual experience of His people which is the living Seed. Those who sow it not only supply the want of others, but will have abundant harvest of "many thanksgivings unto God." For it is, as Paul here says, "the exceeding grace of God in you" which evokes both desire and response on the part of those amongst whom the work is done. When the worker himself comes *from* God, those amongst whom he labors will come *to* God. The lesser gift of his service will lead them to "his unspeakable gift."

Thursday, 26th. 2 Cor. x. 1 to 18.

From the high heights from which Paul has been speaking, it seems a descent to this chapter which consists mainly of a vindication of his apostolic authority. He is conscious of a violent opposition to him, the influence of which is imperiling the well-being of the whole Church. It is on this account, therefore, that he makes spirited reply to the charges they have hurled against him. They have, for instance, charged him with cowardice, and with assuming a position to which he had no title; and he defends himself with no uncertainty. For greater issues are involved than his mere personal reputation. For himself he cares nothing, but for Christ's cause everything.

There are times when in this same interest we as Christians have to defend our reputation, which is always a difficult thing to do without violating the spirit of love. Controversy there must be, though it should never be raised by us. When, however, we are unwillingly involved in it Paul gives us here an example as to how it should be conducted—"by the meekness and gentleness of Christ." To make Christ our supreme Lord, and His interests the paramount concern of life, is to make the personal side as insignificant as possible. The commendation of the Lord is better than any number of dialectic victories to His servant. We are seeking to win not an argument, but souls; to commend not ourselves, but our Lord. If this be borne in mind we shall conduct even the controversies which may be forced upon us as part of our Christian service.

Friday, 27th. 2 Cor. xi. 1 to 15.

In continuation of his self-defense the Apostle declares that his only impulse is his love to the Corinthians and his desire that their faith may not be interfered with or overthrown by his opponents. This, too, is his reason for refusing to accept material maintenance at their hands. He will not give the enemy a single loophole for misrepresentation about his conduct, lest they should succeed in subverting the faith and confidence of those whom he has sought to lead into the purest and truest of all relationships with Christ.

The fact that the hatred which was heaped upon Christ falls in measure also upon His faithful servants according to their faithfulness is undisputed. No man who duly serves Him can avoid the cross, and many a Christian is, like his Lord, crucified under a false accusation. As with Christ also there is a vicariousness about the sufferings which His servants are called upon to undergo. They are borne for the ultimate good of others, whose cause they make their own.

Note the faithfulness with which Paul unmasks those who for their own end are seeking to seduce the Corinthian believers. He calls them "false apostles, deceitful workers," and is not afraid to designate them as the very "ministers of Satan," disguised indeed only to deceive. It is often harder to speak thus than to adopt an attitude of weak toleration and silent acquiescence. But there are occasions when to be less faithful than was the Apostle is criminal. The day is coming, for us it is even now here, when all complacent toleration of anything that is merely religious (and it may be religious and at the same time be hostile in its attitude toward Christ the Lord) must be ended. The spurious plea for breadth, with which we have become very familiar in this our day, can only lead to weak ineffectiveness. What is gained in breadth is usually lost in depth. Those who are Christ's can hold no parley with His enemies however plausible.

Saturday, 28th. 2 Cor. xi. 16 to 33.

The ultimate proof of Paul's apostleship is the things which he has suffered for the sake of the Gospel. Nowhere else does he so fully or eloquently portray the great episodes of his life. He speaks apologetically, for he recoils from anything like boasting, as he puts forward the things he has suffered as attesting the reality and sincerity of his devotion to Christ. His claim to be His servant is substantiated by his record, which he sets before them under the solemn seal that "the God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

Such a life, crowded with peril and persecution, harassed by all kinds of opposing forces, and suffering pain from which the bravest heart might well shrink, is a marvelous testimony to the constraining love of Christ. Had all this been undergone for mere personal gain it would have been heroic. But gladly borne as it was in order that the blessings of the Gospel might come to those who otherwise would be without them, it is positively *sacramental.*

If anything proves the reality of our profession of love to Christ, it is just our willingness to suffer in His service, our desire for the salvation and blessing of others, and our recklessness of cost. For all this is a manifesting of the Spirit of Christ, which if any man has not "he is none of his."

Sunday, 29th. 2 Cor. xii. 1 to 10.

The crown of Paul's self-defense is not the service which he has undertaken, nor the sufferings he has borne, but the intimate fellowship with God which he has enjoyed, and which has been the impulse and inspiration of his life. In these verses he recounts the most intimate and deepest experiences of his soul. The constant infirmity which he styles "a thorn in the flesh" so troubled him, that thrice over he besought the Lord that it might be taken away. And the answer which he records as being Divinely given has been in all ages one of the sweetest notes of the Evangel to similarly harassed souls: "My grace is sufficient for thee; for my strength is made perfect in weakness." Not merely is this a promise, but a Divine fact; something which is already and eternally established, and of which the believer has but to avail himself.

How often has this experience been repeated! And how frequently have God's

children proved the reality of this, His Word! For God does not always deliver us *from* pain and suffering, but He does deliver us *in* the things which trouble. And this, after all, is a higher deliverance, and always calls forth the triumphant song which broke from Paul's heart: "Gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. For when I am weak, then am I strong." God has larger ways of answering our prayers and fulfilling our hopes than we can ourselves suggest to Him. He can transform the thorn pain into the triumph song, and make an unremoved infirmity a channel of unimagined inspiration. Weakness gives Him His opportunity. Let us, therefore, not rebel at our continued consciousness of it, but rather bring it to Him that He may put forth His power in and through it. For to His grace and greatness in this very respect there is no end.

Monday, 30th. 2 Cor. xii. 11 to 21.

The continuance and conclusion of Paul's vindication of himself manifest in a rare way the grace of God which he has declared as being sufficient for His servant. Nothing is more convincing than the unaffected humility of his declaration: "In nothing am I behind the very chiefest apostles, though I be nothing." He will not take one jot of glory from the grace of God which has made him what he is, nor will he take to himself one word of praise for what has been accomplished through his service. Hence he declares: "I seek not your's, but you," expressing an unselfish solicitude for their highest welfare, and at the same time disclaiming any thought of being personally enriched by anything of theirs. Again: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." This indeed is love *in excelsis,* love which never faileth.

These are amongst the truest marks of an apostle, the evidences of his union with Christ, and of his likeness to Him. If they seem to be unattainable to us with the present difficulties of our own lives and work, it is well to remember that Paul had no greater resources of grace than those which are available to us. The circumstances of his life were no easier than those of our own, nor were the difficulties of faithfulness in his sphere of life any less than those which we encounter. The same Lord Who made him an able minister of the New Covenant, can do the same for us, if, like Paul, we are willing to become His bondslave, and to serve Him with undivided heart. Grace, and grace alone, makes any man a usable instrument and a meet vessel. The obligation rests upon us all, not to fail of such boundless grace of God.

Tuesday, 31st. 2 Cor. xiii.

Paul brings this second Epistle to a close by a final appeal to the Corinthian Christians. He fears for them lest, while apprehending the things of which he has written, they should fail to realize them as verities of experience. Their danger, like our own, is the ever present one of taking things for granted, and of aimlessly drifting in a current of general Godward intention, which, however, leads men into a sea of indecision, uncertainty and ultimate loss. The business man who does not carefully and seriously look into his affairs is likely to become sooner or later a bankrupt. And as in business matters so in all matters of the soul. These things do not take care of themselves, and only resolute honesty with ourselves will save us from self-deception at all times.

The closing salutation and benediction, full of the tender affection of the Apostle for his Corinthian converts, bring the letter to an end on the highest note of all. Grace, love and fellowship form together the trinity of the gifts of God, by which such a life as has been outlined may be lived to His glory. "The grace of the Lord Jesus Christ," sufficient for every need, "the love of God," unchanging in every circumstance, and "the fellowship of the Holy Ghost," adequate in every situation, comprise all that the believer can ever need in time or eternity. How blessed it is to know that He may be "with you all," irrespective of present personal character, and without regard to the former failures which have marred life's record. None is excluded from participation in their fullness, and all may live in their power to the highest glory of God.